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GENEALOGY COLLECTION

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CENTENNIAL CELEBRATION

AT

BRAINTREE, MASS.,

JULY 4, 1876.

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ORATION BY HON. F. A. HOBART.

An American in a foreign land, speaking of his own country, would naturally dwell upon its national aspects, its history as a whole, its marvellous resources, extended domain, considering those masculine traits that suggest and reveal force, renown, and results. Upon American soil the same individual will turn with warmer and tenderer emotions to the "spot of his origin," and will be drawn by ties of affection to his home, to the town of his nativity, regarding all that concerns it with minute and special interest.

With such filial regard and affection let us recite, on this glorious anniversary, the story of the birth and growth of our venerable mother town. Tracing back this interesting narrative for two hundred and thirty-six years, we shall find,

> "A thousand fantasies
> Begin to throng into our memory,
> Of calling shapes, and beckoning shadows dire,
> And airy tongues, that syllable men's names
> On sands, and stones, and desert wilderness."

That vast scheme of colonization, comprehended and advocated by Bacon,[1] and instituted by Raleigh[2] with all the brilliance of romance in behalf of the Crown of England, had seized upon the main estuaries of the Atlantic shore between the French occupation of the Saint Lawrence[3] in the north, and the lordly Mississippi in the south, — the discovery of which had proved both the glory and the grave

[1] Bancroft's Cen. Edition, Vol. I, p. 238.
[2] Bancroft's Cen. Edition, Vol. I, p. 86.
[3] Bancroft's Cen. Edition, Vol. I, p. 14.

of the Spaniard, De Soto;[1] the Roanoke, Susquehanna, and Delaware had been explored; the James, Piscataqua, and Saco had undergone experiments at settlement; native chiefs had parleyed with Hudson on the North River, and that majestic stream had been opened to Dutch traffic. That wonderful traveller, whose adventures read like a tale of the Arabian Nights, had sailed this coast from Wessagusset to the Merrimack, and as Whittier, referring to Smith's visit to Cape Ann, informs us, —

> "On yonder rocky cape, which braves
> The stormy challenge of the waves,
> Mid tangled vines and dwarfed wood,
> The hardy Anglo-Saxon stood";

giving in 1614 to this rugged land the name it bears to-day, and to knowledge the first rude map of New England.[2]

These events had transpired, and the Pilgrims had for ten years lived under that governmental contract conceived on the deck of the "Mayflower," to afterwards become the charter and covenant of an empire, before the occurrence of that immediate emigration which preceded the advent of this town. And here it is but just to say that the ground of earlier incident and preparation, for the maturing of this ancient town, has been already traversed by diligent students, accomplished scholars, and eloquent orators, and our task to-day is simply to glean from a well-garnered harvest.[3]

Before the English emigration of 1630, plantations were scattered over the lands in Massachusetts Bay, then counted "the paradise of New England."

Maverick was at East Boston, Thompson occupied an island off Squantum Neck, Blackstone was on the peninsula,[4] and Capt. Wollaston, in search of commercial advantages,

[1] Bancroft's Cen. Edition, Vol. I, p. 50.

[2] See 3d, 4th, 7th, and 8th chaps. Bancroft's Cen. Edition, History of the United States, with reference to early settlements by the English.

[3] Whitney's notes upon Quincy, Lunt's Second Century Sermons, C. F. Adams's Town Hall Oration, at Braintree, in text, notes, and appendix, are very thorough upon certain points of our preliminary history.

[4] Bancroft's Cen. Edition, Vol. I, p. 266.

rested in this distinct locality a short time previous to his departure for Virginia.

Stepping into his vacant place, and making the first permanent settlement in Massachusetts, after Plymouth, we have Thomas Morton,[1] of somewhat unpleasant reputation, who caused the primary memories of our vicinity to be somewhat conspicuous for ribaldry and disorder.

This frolicsome gentleman, on the very outpost of our civilization, was addicted to contraband trade and much intercourse with the "brew of Soma," and by his bacchanalian orgies, interspersed with aboriginal variations, he earned an unenviable notoriety.

One of the rhymes of the "Wayside Inn" speaks of Sir Christopher, "Knight of the Holy Sepulchre," who wore, in the streets of Boston, —

> "Doublet and hose and boots complete,
> Prince Rupert's hat and ostrich plume,"

passing his leisure hours with "roystering Morton, of Merry Mount," but who was afterwards "extradited" for his immoralities, proving, if the poet Longfellow is correct,

> "The first who furnished this barren land
> With apples of Sodom and ropes of sand"

It must be admitted that our earliest landed proprietor, selling gunpowder and rum, and carousing with "y^e^ savages," was of that order of citizen thought proper in these days "to send to the rear,"[2] and so Morton, very consistently, was ordered to be "put in the bilbows" and sent to England.

It seems somewhat singular that this quiet, respectable, and sedate town, for more than two centuries pursuing a calm life of sobriety and integrity, should have been antedated by a loose, lawless, and reckless barrister, and a cavalier who was a Jesuit in disguise, — men who, in their conduct and opinions, were guilty of everything obnoxious

[1] See Whitney's Quincy; New England Memorial, pp. 136–138; Hutchinson's History, Vol. I, p. 32; also, C. F. Adams, Jr.'s, address at 250th anniversary of settlement of Weymouth, p. 30.

[2] Hon. C. F. Adams refers to Morton as a "carpet-bagger."

to the devout settler, who came here out of hatred to prelacy and the manners of the court.

Wollaston, not finding this point, as a "trading post," quite as profitable and successful as such affairs have proved on the frontiers in our times, left for richer pastures, his name, however, adhering to this range of land.

The attempt to change the name to "Merry Mount," though signalized with unbecoming revel, was futile, as was also the short-lived effort of Endicott to call the place "Mount Dagon," when, in Christian wrath, he cut down the offensive May-pole which stood on the particular elevation known from 1625 to this hour as "Mount Wollaston."

The first decade of the Massachusetts Colony developed great activity and progress, while it exhibited serious differences in material, and grave dissensions in spiritual affairs.

The year 1628 found Salem struggling for existence, with Endicott as its central figure. Two years later Winthrop and Dudley sailed into waters, since made famous as a harbor of great maritime importance, having with them seven hundred associates.

Dispersion soon colonized Lynn, Malden, Charlestown, and Boston. Pynchon and Eliot located at Roxbury: Hooker, the "Light of the Western Churches," as history delights to call him, halted at Cambridge before he felt called upon "to go west" as far as Connecticut; Salstonstall and Phillips advanced to Watertown; Ludlow planted at Dorchester, and according to Hubbard, twenty considerable towns were built and peopled shortly after 1630.[1] The General Court had commenced its sessions, and the elders and church began that authority which for a century ruled the New World, as absolutely as crown and Parliament did the Old.[2]

An attempt on the part of the magistrates to check excessive attendance on lectures and sermons, as injurious to the public "by a consumption of time," was suppressed by the

[1] Bancroft's Cen. Edition, 9th chapter.

[2] It is one of the traditions that Blackstone left Boston, as he said, "to get away from the tyranny of the Lord's brethren," as he left England to get rid of the "Lord's Bishops."

church, though the movement seems to have accomplished its object, as I have heard of no account since then of any particular danger from inordinate church-going.

Cotton, "an acute and subtle spirit," assistant pastor of the First Church, opposing rotation in office, advocated the notion, somewhat in vogue now, that the right of an official to his place was like that of a "proprietor in a freehold."[1] Winthrop led the magistrates and the church party, and was vanquished by Henry Vane, the brilliant young statesman, who, acting with the freemen of Boston, precipitated the grand contest, based on the idea of the "absolute control of the majority in civil affairs." True to this promise of his youth, Vane afterwards died gloriously on the scaffold in England, a martyr to liberty.[2] Another prominent disturbance in the young colony, upon religious matters, had an important bearing upon the destinies of this town. What may very properly be called the first or the original "Woman's Club," so far as this hemisphere is concerned, was held in Boston in 1636 or thereabouts, at the house of Mrs. Hutchinson,[3] and *there* was nestled and nurtured that heated controversy called by its advocates "the conflict of faith against works," but stigmatized by its adversaries as the "antinomian heresy," and honored by the historian Bancroft [4] as being the legitimate fruit of the Protestant idea, and a bold vindication of "the right of private judgment." This division of sentiment led to the assignment of Rev. John Wheelwright to preach at "the church to be gathered at Mount Wollaston" in 1636, the territory having been annexed to Boston in 1634.[5] Having, a year after his set-

[1] Bancroft's Cen. Edition, Vol. I, p. 286.

[2] See Appendix B, note 1.

[3] The male members of the church of Boston had been accustomed to convene in order to report and debate on the discourses delivered on Sundays. Mrs. Hutchinson, a very extraordinary woman, established a similar meeting for her own sex. See Hannah Adams's History of New England, p. 58.

[4] Bancroft's Cen. Edition, Vol. I, p. 297. Also, for the most correct idea of this important controversy, which did so much towards the formation of Braintree, read the address of Hon. C. F. Adams, at dedication of Braintree Town Hall, in 1858.

[5] See Hancock's Cen. Sermon. Also, Hannah Adams's History of New England.

tlement over the Mount Wollaston flock, in a marked sermon defending the "covenant of grace," maintained the obligation to a "higher law" as against human institutions, a doctrine that became the political faith and creed of statesmen of the stamp of Sumner and Seward and Andrews in another generation, Wheelwright was deemed insubordinate by the majority, and was banished to New Hampshire, where he reported a year after.

Roger Williams, the "apostle of intellectual liberty," retiring from the same inflexible majority, had wandered through the forests of Massachusetts to sow the seeds of a "free, full, and absolute liberty of conscience" on the shores of the Narragansett. A large number of the members of the Boston church being imbued with these seditious doctrines were disarmed and disfranchised, and being allowed to receive allotments of the Wollaston lands, they removed thither in 1639,[1] receiving, on petition to the General Court, a grant to set up as the town of Braintree in 1640.[2]

To ascertain definitely the reason why this name was selected is a difficult if not impossible matter. A body of people known as the "Braintree Colony,"[3] of which Hooker was the leader and master, were on the Wollaston lands in 1632–3.

Whether, as Savage (the editor of Winthrop) and John Quincy Adams held at a later day, a portion of the colony remained after the main part had removed to Cambridge, or whether, after the Hooker company left for Hartford, some came back to Wollaston, as Lunt suggests, or whether, as C. F. Adams intimates, the great number who settled here, because of the Boston disruption, would be most likely to

[1] August 3, 1889. In Boston "eight men were chosen to consider of Mount Wollaston business and how there may be a town and church there with the consent of this town's inhabitants." See Adams's Town Hall Oration, Appendix, p. 63.

[2] At a General Court of Election in Boston, May 13, 1640, the petition of the inhabitants of Mount Wollaston was voted and granted them to be a town, according to agreement with Boston, and the town is to be called *Braintree*.

[3] Governor Winthrop in his Journal, under date of August 14, 1632, mentions that the Braintree company (which had begun to sit down at Mount Wollaston,) by order of Court removed to Newton. These were Hooker's company.

furnish the name, being the parties most interested in the choice, is an affair more of conjecture than proof; the weight of evidence, however, is with the presumption that from the time of the Braintree company, in 1632, Wollaston was never without settlers; and if this view is sound, as they were the "oldest inhabitants," they were likely to be instrumental in determining the name. But without troubling ourselves further as to how it came about, I think there has never been any complaint that the selection was not entirely satisfactory.

In 1640 our municipal existence commenced, with fifty square miles of territory,[1] but with a population small in numbers[2] as the town nucleus.

To understand well the subsequent career of Braintree, it is necessary to understand the stern, earnest, religious colonist who was here established. He has been aspersed, bitterly and violently, for his bigotry and intolerance, and the shaft of ridicule, often sharpened by the blade of envy, has been driven at him by scoffer and satirist, while feebler weapons have been aimed at him by the weaker sentimentalist. Wheelwright in exile, and Williams in retreat, have been pointed to as examples of martyrdom; and the isolated era of witchcraft has been allowed to eclipse, with some, the lustrous record of the early Massachusetts colonist. As we owe to him all we have of corporate worth and local character, we should review, with pride, those elemental traits that have done so much, not only for us, but for mankind. The founders of Braintree and its sister towns were true disciples of that profound and logical theologian, John Calvin, of whom Bancroft says he announced "a stern and militant form of doctrine, lifting men above human limitations, bringing them into immediate dependence on God, whose eternal, irreversible choice is made by himself alone, not arbitrarily, but according to his own highest wisdom and justice." *That* was the faith of the colonist, and no other

[1] See Appendix B, note 2. Also, see C. F. Adams's Town Hall Oration, p. 33.

[2] Appendix to Adams's Oration, p. 61, gives list of grants, with names in alphabetical order.

would have kept civilization alive in New England. Others had crossed the perilous ocean, seeking adventure, gratifying ambition, amassing wealth and estate. The colonists breasted the trials, tempests, and dangers of the sea in the interests of the soul, and on his lips, "Thus saith the Lord" was both authority and benediction. These men were of English Puritan stock, the most remarkable body of men, says Macaulay, "perhaps which the world has ever produced, — a body to whose courage and talents mankind has owed inestimable obligations." In England the Puritans drove the theatrical and effeminate dress of the courtier and noble out of fashion; they purged literature of its foulness, and made life and manners abroad more serious and real. It took precisely these men to face the hostile savage, bear up against the bleak and withering climate, grapple with the meagre and unwilling soil, and wring from this unpromising domain institutions as enduring as the granite on which they were reared. It was such men that Mrs. Browning had in mind when she made her heroes declare, —

> "Then we act to a purpose, we spring up erect,
> We will tame the wild mouths of the wilderness steeds,
> We will plough up the deep in the ships double-decked,
> We will build the great cities and do the great deeds."

And they have done *all* this, honor to their memory! Forty millions of people to-day unite to praise them, and nearly forty States bless the civilization which has come from them. Amid the acclaim and hosannas that herald the virtues of the Pilgrim and Puritan, we can forget, if not forgive, those moral and intellectual dwarfs, who would withhold the crown, and sully the fame, of those who laid the foundations of *our* town and of New England, breathing into the great Republic itself the breath and life of freedom.

With striking consistency the meeting-house, with us, anticipated the municipality, and we had "brethren" before we had townspeople. It was so with the parent town, and with those divisions that came in after years, the "house of God" was always the forerunner of the "precinct" and the

corporation. The Puritan stamp and "sign manual" is unmistakable in all our civil as well as religious life. The first words that meet the eye upon opening the ancient records of Braintree are "School Fund,"[1] and the Act that introduces our town's existence designates property held for purposes of education; and from the year 1645, when the "Free Latin School"[2] was established, till now, learning has found a home and friends here. Nothing can exceed the simplicity, fidelity, and rigid economy of our early town management, and a century passes with an unvarying repetition of ordinary transactions, by which the roots strike deeper, the branches push out farther, the leaves become more numerous, as the town expands around its central points, — the Church, the School, and the Town Meeting.

Much of the oversight, enterprise, and welfare of the community has always been under the supervision of that especial Puritan officer, *the selectman*. In the roll of honor, if not of fame, the selectman stands deservedly high, for the custodians of the treasure, and the judge of the development of the towns of New England, have been most important factors in its history. The debt which the country owes to these devoted, much-abused, and generally ill-paid public servants will never be adjusted or fully appreciated, for usually the selectman gets his reward, if at all, from a consciousness of duty well done.

For about thirty years the business of the town related to the protection of Richard Wright in his mill privilege, laying out a footway from Goodman Penniman's to the meeting-house, over the "old bridge," providing that "noe inhabitante" shall sell land or house, without consent of those having charge of town affairs, ordering the marsh to be improved for the "Elder's use," notifying those "Loving Brethren"

[1] In a note to Hancock's Cen. Sermon, William Coddington is referred to as "the munificent donor of our school lands," from which the town has reaped great benefit in good schools for many years past. This is the grant referred to in the first item of the town records.

[2] In 1735 the town petitioned the General Court "for something gratis for having had a Free Latin School for nearly ninety years."

and neighbors not having "cattel" of their own that they must not take any "cattel" from other towns to feed on the Common, imposing a penalty of "nineteen shillings and eleven pence" for each three days that a stranger is harbored in the town without authority, making the Common free to all legal inhabitants, and equalizing the interest in a grant of six thousand acres of land, made by the General Court for the benefit of the town. We shall hear of this "land grant" again, for it proved for a long time to be an elephant that Braintree could neither get rid of, or put to use.

Six thousand acres of land, most anywhere in Massachusetts to-day, would be a valuable legacy, but that amount of unimproved real estate, located among "red skins," did not, in 1666, awaken any boisterous emotions of joy.

In 1672 the town allotted a "house and land for an orchard" that "shall stand as an accommodation and supply to the ministry"; voting the minister eighty pounds a year, "seventy-four in wood parte and corne," at county-rate price. In the same year a movement in the popular direction was made by having "an open town-meeting for the whole inhabitants,"—a step toward the time when individuality rather than property becomes the title to citizenship.

Boundary altercations were an early experience of the town, but were, as a rule, settled by amicable arrangement. Braintree originally comprised an immense territorial extent, and in subsequent town formations, she was liberally sliced up by the executive, Carver. In 1737 the town petitioned the General Court "for consideration for having had four thousand acres of land set off to Milton," and this is but a specimen of a series of dismemberments, which has befallen overmuch amputated Braintree.

The first litigation mentioned in the records, in which the town was a party, concerns the mill referred to at the first town-meeting. Gatcliffe, who succeeded Richard Wright, the miller of 1640, had, by his neglect, evidently won the displeasure of the town; but as he promised "by God's assistance," for himself and heirs, "to so improve said pond"

that the town "should have sufficient grinding," a satisfactory issue was the result, and peace and "proper grist" were restored.

In 1674 this mill was burned, making the first fire recorded in Braintree, if we except the conflagration of Morton's habitation, which was fired by order of the Court, — that being the summary manner of dealing with objectionable haunts in that age.

In 1679, there evidently being no "Indian Ring" in operation in those days, an agreement was made with Wampatuck, the first tribal sachem of this region, for certain lands, the deed of which, the gift of Hon. C. F. Adams, is an interesting possession of this public building, and now hangs upon its walls.[1]

Between the years 1682 and 1697 the salary of the pastor of the church appears to fluctuate, ranging from eighty to ninety pounds per annum, this sliding scale clearly indicating a division of sentiment, which finally culminated in the division of the society. To compromise this salary matter, a town vote was passed in 1695 "to go to contribution every Sabbath, and if Mr. Fiske *see* cause to take up with what is so given he shall have it all, but if *not*, we engage that if the contribution falls short of eighty pounds money, we will make it up at the year's end, and if it be *over* and *above*, it shall go to the use of the town, and that every man shall give an account to the Deacons what they give in." This plan probably would not have been approved by the man who said, "What he gave to the church was nothing to nobody." The selectmen, among their other duties, were ordered, by vote of the town, "to seat the meeting-house by appointing persons to their places."

An innovation upon the ancient custom of church attendance was made in the year 1697, "by allowing, in case any room was left after drawing up the men's seats with the women's seats, in the meeting-house, that by the consent of the selectmen, family pews might be built at private ex-

[1] See Appendix B, note 3.

pense." This radical change was undoubtedly brought about, because of the alteration of the building, and probably broke up the absurd and meaningless custom of the separation of the sexes at public worship. One freeholder certainly obtained a "high" and elevated place in the synagogue, having been allowed, by special vote, "the privilege of making a seat for his family upon the two beams over the pulpit, but not darkening the pulpit."

The items of expense audited for the year 1694 are as follows, viz. : —

"Five pounds for John Belcher's weekly maintainance; thirty shillings for keeping William Dimblebee; twenty-five shillings for the ringing of the bell and sweeping of the meeting-house in 1694; seven shillings to William Saville for Dimblebee's coffin; eight shillings to constable for warning the town; five shillings for the exchange of a town's cow to Samuel Spear; and ten shillings to Thomas Bass for debt for ringing the bell formerly, this to be raised by rate."

The town allowed, also, "twenty shillings for looking after the boys at meeting." The pay of the representative to General Court was fixed at six pounds per annum, and in those days was paid by the town. The State is more liberal in our day, and has given as high as seven hundred and fifty dollars a session to those self-sacrificing patriots who sit in the modern halls of wisdom.

As an instance of the old style of squaring accounts, I find a receipt copied on the town records, of the schoolmaster, Benjamin Thompson, who had literally grown gray at his task, and receiving only a yearly pittance of one hundred and fifty dollars, had got somewhat behindhand. The acknowledgment says: "Whereas there hath been an old reckoning upon the account of my service for many years which I have served them in; that all may issue in love, and all other matters of difference ended, and all former accounts balanced, upon the clearing my debt to Jonathan Hayward and Mr. Willard, in all being five

pounds. I do forever acquit and discharge the town of Braintree, from all dues and demands, this being a mutual and everlasting discharge." I think there can be no doubt that after that receipt, the account might be considered as settled.

It appears that in 1697 certain parties from Boston, probably the "Boston Clique" of that period, laid claims to some disputed lands in Braintree, and seventy freeholders agree, by signature, "to defend their ancient rights and oppose the pretenders in a course of law." A year after, they made choice of four "loving friends" to look after the case. This act savors somewhat of a kind of labor latterly called "lobbying," only instead of "loving friends" such agents term themselves "members of the third house."

The controverted grounds were known as the "Blue Hill Lands," and Boston rapacity was finally appeased, and she quitclaimed to the territory, on the payment of seven hundred pounds.

An examination of the rather monotonous flow of town-meeting affairs shows a different method of providing for the poor and insane from that now in practice with us.

It sounds somewhat harsh and severe, and squints toward "ways that are dark," to read that the authorities "treated with Josiah Owen, to clear the town forever of Ebenezer Owen's distracted daughter," especially as we never hear anything more in relation to her. It would be impossible not to become intensely interested in the melancholy and mysterious misfortunes of Abigail Neale, whose condition is tragic, and whose fate is unknown. We learn first of this afflicted sister from an offer of the town of five pounds "for the healing of Abigail Neale, now underhand."

One of the last acts of the seventeenth century, under date of January, 1699, is an endeavor to become emancipated from the aforesaid Abigail Neale, by subsidizing a Roxbury man "five pounds" to take her. Dr. Bayly, the man of Roxbury, does not "put in an appearance" to relieve the town of the Neale dispensation, and she is still a burden

upon its hands. The matter is now absorbing. As knowing nothing of her complaint or history, the town problem seems to be, What is to be done with her? But the musty records have a new charm in the possibility of solving the vexed question. In 1701 the town offers Dr. Bayly, of Roxbury, "eight pounds more for keeping Abigail Neale, provided he takes up therewith and gives the town no further trouble." There appears a payment on an old account to John Newcomb, of twelve shillings, "for keeping Abigail Neale." Newcomb also gets thirty shillings, by reason of Abigail. In 1702 and 1707 it is voted that the selectmen "discourse, if they see cause, with Samuel Bullard, of Dedham or Dorchester, in order to the care of Abigail Neale, to agree upon terms following; that is, to lay down twenty shillings in order to said cure, and to engage no more to helping than the eighteen pence per week. If in case a cure is performed that may prove sound for one whole year, then to give satisfaction for said cure not exceeding ten pounds, nor to pay such sum until twelve months have expired after the cure, and said twenty shillings to be a part of the said sum; and if no cure be performed, to pay no more than said twenty shillings for the keeping." This looks as though the town, in those days, could drive a close bargain, holding religiously to the motto, "No cure, no pay." How vividly the sufferer must have realized, as she was bounced about, the truth of the lines, —

> "It is a poor relief we gain
> To change the place and keep the pain"

Here we must drop the final tear over the memory of our unhappy and suffering Abigail, for the pages of the journal that thus far follow her sorrowing steps are silent concerning her evermore.

The salary question, after much backing and filling and "change of base," at last stands "ninety pounds for the minister, he finding wood." A new church association and meeting-house was the consequence of the exigencies of the

town's growth, aided by the serious disagreement in church matters.

The town, with the solemnity of a recorded vote, recognized "the right of the congregation to worship God in the new meeting-house at the south end"; and in 1707 the quarrel concerning the school appropriations, that had arisen because of the division of the town into two "precincts," led to the appointment of a committee to reconcile the differences, and a vote, "done in the name of peace and satisfaction," harmonized the difficulties, and Braintree went on peacefully, with its north and south precincts, each nearly equal in population and importance, and both starting off in excellent spirits and temper. It would surprise any one not familiar with the details of town government, to find how much attention has been given in bygone times to the animal kingdom. Much of the time of town-meetings is occupied during the first century and a half by such questions as premiums on bulls and boars, restrictions on stray swine, restraints on wandering rams, and bounties for the slaughter of blackbirds and squirrels. Year after year the annual session opens with these important subjects, which are voted in the affirmative, with creditable persistency. Increase of stock and protection for the somewhat scanty products of the New England farm were commanding matters in the struggling era of our fathers. How careful and far-sighted the town guardian was in discharging his duties may be inferred from the regulation requiring of each school-boy, as his tribute to the temple of knowledge, "to cut one load of wood per annum." The "six thousand acre grant"[1] never having been marketed or located, is confirmed or again given to the town by the General Court in 1717, and for a number of years it proves a "bone of contention" to the town mind. It seemed impossible to divide or sell the grant to suit all concerned, and the votes on this question have a look as though some good Braintree people of that period had a sharp "eye for business" and a scent for a keen trade, for an attempt was

[1] See Appendix B, note 4.

made to limit the benefactions of the gift to those who would have been entitled to it under the first grant in 1666. This was, however, thought by the majority to be a "little thin," and it was voted down. For a peaceful settlement of the affair, it was decided to give the town one half the proceeds, ordering that "all the inhabitants that paid charges in 1715 shall have property in the remainder." But this did not settle the irrepressible conflict, for in 1726, in order again to secure a more peaceful settlement, it was determined that the lands be divided as equally as possible between the two precincts, "to be divided and disposed of by each precinct respectively, from time to time forever hereafter," and this turns out to be a finality. In 1750 the town of New Braintree was chartered by the State, and settlers from the old town went there, where these lands had previously been located; and this pleasant agricultural town, in the "heart of the Commonwealth," may be claimed as one of our successful colonies. At this point we can learn wisdom from the past. It was a period of great business depression throughout the Province, and to relieve it, the financiers then in power resorted to the fatal policy of inflation, increasing the volume of paper money, or rather medium, for paper never can be money *unless redeemable*. The cause of the commercial prostration was further extended by the issue of "Bills of Credit" by the Province, portions of which were placed with the towns, and by them loaned on security.[1] Braintree, in 1721, took her proportion of this unsubstantial circulation, and when England paid Massachusetts the money she had expended in the war with the French, these "bills" were redeemed, the "old tenor," or the issue prior to 1740, at the rate of "forty to one," a later issue at the rate of "eleven for one." After a fixed date all contracts were based on "gold and silver," and the currency, under this arrangement, was termed "lawful money." The universal experience and testimony of those who have gone before us, on the direful road of forced expansion, should now make us

[1] See Appendix B, note 5.

very earnest for a speedy return to the only correct financial policy the world has yet invented, "hard or lawful money."

Situated on the Monatiquot River, in the east part of the town, are the remains of a dam or building, once known as the Iron Works. The right to construct this industry was given to John Winthrop, Jr., in 1643, and with his associates he built the furnace that, with changing fortunes, was in a flourishing condition as the property of Thomas Vinton in 1721.[1] But at that time it was found that the dam of Furnace Pond interfered with the inalienable right of the freeman to his fish, as it obstructed the passage of the multitudinous herring in their spawning expedition, and a somewhat bitter and vigorous war was waged in behalf of the alewives against the foundry. The contest raged violently for eleven years, and in 1736 the deadly blow was struck: the dam was demolished, the stream cleared of obstructions, and the iron interest yielded to the all-conquering herring. Most of the sea-coast towns of New England have indulged in "fish fights," and the nimble alewife has played an active part in our legislative annals.

The predisposition of the "sovereigns of Braintree" in those days to stand by fish, "through thick and through thin," manifested itself very lately, when an endeavor was made by some of our public-spirited citizens to stock with bass one of our local ponds. Remembering the uprising of and for herring, from 1720 to 1730, and the fate of the "old forge," at the earliest symptom of discontent the "Bass Ring" of 1872 began to weaken, and had under consideration for a time a proposition to sell their rights to the town, and quietly and perhaps wisely abandon the field, or rather pond, thus leaving the "hornpouts" once more to reign supreme.

Still farther south the tide of population flowed, until by legislative consent the settlement upon the "Cocheto" was permitted to become a "precinct," and with the usual hindrances that attend all town alterations, Braintree ultimately recognized three centres, known as the North, Middle, and

[1] See Appendix B, note 6.

South precincts. At the start, the young member was treated a little roughly, for we find the town voting down, in 1728, a proposition to allow "the schoolmaster of the south part to keep school some part of the time in the new precinct." The new precinct then asked "whether the town would abate its proportion of the charge of the other schools in the town, provided they would maintain one among themselves," and on this also, the town "voted in the negative." This spirit of selfishness, however, did not last, for the proper educational facilities were not long withheld by a town always noted for its devotion to the common or free school system.

Motions to divide the town were offered and rejected in 1728 and 1756; but after the selectmen were taken from different sections, allowing a just representation in affairs, the agitation of separation was hushed for nearly sixty years.

The selection of the meeting-house in the middle precinct as the place for holding the town-meetings was assented to with unanimity and cordiality, not only because of its centrality,[1] but if hearsay in this case is evidence, because of its proximity to Ebenezer Thayer's, whose "open house" made it a popular resort on election and other public days.[2] The State constable has, of late years, been the subject of some discussion with us, but the town constable evidently gave much more uneasiness in the days that are gone. By the records, it is clear that the constabulary duties then were not sought after with much zest. To refuse service, when elected constable, made the recusant liable to a fine of "five pounds," and the declinations were so general, that quite a revenue came to the treasury, if the dues were collected. Whether it was the habit of the "independent voters" of that era to elect persons who were certain to decline, in order to get the

[1] In the old meeting-house, located where is now Dr. Storrs's or Emerson's church, which was built in 1759, and torn down in 1828, all the meetings of the town were held when all its important actions were taken, and it was there that the Quincys, Cranchs, and Adamses participated.

[2] In the old "Eben Thayer house," very near the meeting-house, it was the custom, — and is remembered by many now living, — all hands used to meet after election of town officers, representatives, etc., and have a grand treat all round.

forfeiture, cannot be accurately known; but it certainly has that appearance, and the matter was not properly adjusted until the constables were adequately paid for their services.

No one can faithfully scan the town books, without observing the exceeding vexation that grew out of the stones on the "common" lands. The authorities remonstrated, forbade, and pursued the trespassers who filched the wood and stone of the town. It was a struggle of more than fifty years in settlement. A price was fixed for the "stones by load," and that did not work; the price was doubled, and still there was trouble. Committees were appointed to look after the property and the pilferers, yet the difficulty went on. It was attempted to divide the estate by "polls"; even that did not succeed. The lands were "leased," by order of the town, but after a while the "lessees" of the "South Common or Ministry Lands" petitioned for relief from their agreement, giving as a reason "that during the whole time of the lease, they had labored under the greatest discouragements, inasmuch as every attempt on their part to build a stone wall about the property" was frustrated by "certain unknown and evil-minded persons," "who, as fast as we built up the wall by day, did in the night time throw the same down" This petition resulted in a vacation of their lease, and subsequently the "common lands" were sold. This was before the "quarries," of which they made a part, became famous by making it a rival with ice, as one of the most extensive products of New England traffic. Though the pastures of Braintree supplied in 1752 the stones for the building of King's Chapel, in Boston, it was not until the monument on Bunker Hill was in process of erection, that the granite of this locality became celebrated and so generally utilized.

Our earnest temperance reformers will learn with regret that, in the year of our Lord 1761, the town did not have that sense of the great evil of intemperance which now wisely prevails. It was in that year decided to approbate an innholder for each precinct, and the town voted, "That the

persons who are approbated for innholders, for the coming year, oblidge themselves by written instruments, under their 'hands and seals,' to retail spirituous liquors to the town inhabitants, as they shall have occasion therefor, at the same price by the gallon or smaller quantities, as the same are usually sold, by retail, in the town of Boston, and upon the performance of the above condition there be no person or persons approbated by the selectmen as retailers." It took a hundred years to find out that licensing the sale of rum, whether furnished as low as "Boston prices" or not, is as grave a mistake, if not crime, as an intelligent community can commit.

The year 1761 closed the life of Deacon John Adams, who acts a continuous, if not eventful, part in this story. Nothing strikes the searcher through the archives of a New England town with more force than the sturdy, unostentatious demeanor of those who filled the minor stations of usefulness. They are the men of the neighborhood, and at their posts are as true and constant as those higher and more celebrated officials, who win the laurels of history. Long service is the evidence alike of their capacity and integrity. The names of Quincy and Thayer represent more than a century and a quarter of service, for this single town, at the General Court. John Quincy was chosen forty times as representative, Edmund and other Quincys serving in the same and other capacities.[1] Col. Ebenezer Thayer was elected representative seventeen times, besides being one of the governor's Council,[2] and his son, Gen. Ebenezer Thayer, served at court twenty years,[3] was councillor, senator, and the first sheriff of Norfolk County.

Minot Thayer, one of the patriarchs of the town and beloved of all, according to Vinton, was chosen represent-

[1] See Appendix B, note 7.

[2] Thayer's Family Memorial, p. 139.

[3] Thayer's Family Memorial, p. 140, says: "Hon. Ebenezer Thayer served the town [illegible] years as town clerk and treasurer; was chosen their representative [illegible] years, was senator for Norfolk County for several years; was chosen and served as councillor, and was appointed first sheriff of the county of Norfolk."

ative thirty times.[1] Dr. Alden — and no better authority exists — says, "The Thayers were the dukes of Monatiquot, in the days of the patriarchs." Of this trustworthy class was Deacon John Adams, whose sterling qualities and virtues have been transmitted, and whose descendants of the fourth remove, with this generation, take creditable places in law, literature, learning, and statesmanship.

In 1714 Joseph Adams, grandson of Henry Adams, whose son Henry was first clerk of the town, is recorded among the town officers, as surveyor of highways, and for two years he is one of the selectmen. His son, John Adams, is "sealer of leather" in 1722, eminently suited for his duties, being by occupation a cordwainer.[2] In 1724 he is one of the tythingmen; in 1727 he is chosen constable, and does not refuse to serve. In 1734 Ensign John Adams is made selectman; later, Lieut. John Adams is reported as having disposed of the "town's powder," and in 1740 Lieut. John Adams is selectman; from 1742 to 1749 he is lieutenant and selectman; and in 1752, 1753, 1754, 1755, and 1758 he is Deacon John Adams and selectman.

In 1759 a committee was appointed to view the "way" through Deacon John Adams's land. In these days when we hear so much of "jobs" and "contracts" in modern undertakings, it is refreshing to notice the unsophisticated manner of carrying on public improvements in the days of "lang syne." The records give the report of the committee, which is as follows: —

"The Committee having been upon the spot on Deacon John Adams's land, do find that one part of the old road on his land will be much to his Damage, to establish the same, and whereas it was his Property, and he was not notified when laid out, and hath never been satisfied for the same, doth at this day offer to the town a more strate road, on which he hath bestowed much Labour, as we see, and offers

[1] A note to Vinton's Memorial says of Minot Thayer: "He was representative of Braintree about thirty years, and he was very popular."

[2] Extract from ancient records of Braintree.

still to bestow more; and it is to be Remembered that the town is at no charge, in fencing of said way, so that upon the whole we think that any Person, making it his own case, would think it meet not to be heard, and favorably answered by the town, so we say it may be well for the town to give up the old Road, so far as to make the new Road more straight.

"SAMUEL BASS,
BENJAMIN BEAL,
CALEB HOBART,
"*Committee.*

"AUGUST, 18, 1759."

Great as the name has since been made by most distinguished men living and dead, let us turn, with profound reverence, to that plain selectman, who is the type and sample of those traits of character, to whom the country owes the sincerest recognition. Like the rocks of our own hills, older than the stones with which the pyramids were laid, they are still undecayed, because their particles, welded, fused, interlocked, and clinched in the fires of unknown ages, can only be destroyed by the same elements that fashioned them; so these men, fashioned and fused by discipline, and welded by calm self-control, are of that indestructible composition, that perpetuates families and makes the enduring grandeur of nations.

Our town, now three distinct communities, each revolving about that natural Puritan pivot, the Christian church, has grown in wealth, numbers, and influence. Its highways are greatly extended, its boundaries determined, and it is preparing to take its part in the startling scenes of war, the successful termination of which a numerous posterity, from ocean to ocean, this day commemorates with unbounded delight, and demonstrations of gratitude and rejoicings.

The Braintree records[1] breathe and burn with undiminished ardor and action, as the mighty conflict for freedom progresses. Fealty to England is urged in name, to the last

[1] See Appendix D, note 1.

moment, though principles are announced and advocated that could never be nurtured in the atmosphere of monarchy.

The brave and patriotic town echoed every sentiment that upheld the assertions of liberty, and responded to every demand for co-operation against the aggressions of the Crown.

In 1765 Braintree remonstrated in vigorous language concerning the nefarious Stamp Act. In 1768, considering the "decay of trade," it was voted, "That this Town will use their utmost endeavor, and enforce these endeavors by Example, in suppressing Extravagance, Idleness, and Vice, and promoting Industry, Economy and good Morals." In order to prevent the unnecessary exportation of money, of which the province had been of late much drained, it was further voted, "That this town will by all prudent means, discountenance the use of foreign superfluities, and encourage the manufactures of this Province."

This determination would not exactly please the "free-trade" doctrinaires of the present day. The same year Josiah Quincy and Ebenezer Thayer were sent as delegates to join the committees of "Towns in Convention," they being instructed in cautious terms "that no undutifulness to his Majesty, or disrespect to his Parliament is meant," and a day of humiliation and prayer was appointed by the town, in which the dissenting churches unite.

In 1773 the town adopts resolutions on our "rights and privileges," in which the idea of taxation without approval is firmly condemned, the town declaring "that it is essential to the great end of the greatest good of the whole, that all laws be by the consent of the people," also that they "shall readily join not only with our brethren of this Province, but throughout the wide extended continent, in every lawful, just, and constitutional manner, for recovering and preserving inviolate all our civil and religious rights and privileges."

In 1774 a committee was appointed to draft a covenant for the town, and a vote was carried for a general "Provincial Convention" to consider the "distress of the country."

In October, 1774, the town indignantly denies a charge of persecution against members of the English Church, proclaiming its readiness to allow "private judgment" to all. The resolve of 1774, of the Committee of Correspondence of several Suffolk towns, with reference to military material, was adopted, and in October, 1774, delegates were sent to the Provincial Congress, and the "precincts" of the town were ordered to regulate the militia, agreeable to its recommendations. In 1775 a vote was passed to send one delegate to the Provincial Congress, and at the same time the town appoints on committee, one colonel, one captain, one deacon, one doctor, and three plain freeholders to instruct him as to his duty, and they advise him to aid "in preserving the line of the defensive." In January, 1775, an elaborate military organization was accepted by the town. A movement was made for the encouragement of minute-men a few months later, and in March the committee reported a resolution or covenant, the third article of which provides "that we will neither purchase or employ any slave imported since the first day of December last, and will wholly discontinue the slave-trade, and will neither be concerned in it ourselves, nor will we hire our vessels, or sell our commodities or manufactures, to those who are concerned in them."

It is thus to the eternal credit and honor of Braintree that she, so far in advance of public sentiment, expressed her censure of the iniquity of human slavery, condemning the institution which afterwards sought, in an hour of madness, to destroy that fair habitation of liberty, then being founded and reared. Whether Parson Niles of the "middle precinct," the owner himself of slaves, the burial mounds of which, in a retired locality, are well remembered by men of middle age, relished this outbreak against the system he upheld, is uncertain, but the "pews were right" if the pulpit was not.[1]

In March, 1776, a "Committee of Safety" was chosen, and

[1] "Father Niles (Dr. Samuel) was the owner of slaves by whose labors he carried on his farm at *Beechbut*, where their dust now reposes in the slave's burying-ground on its border, without a stone to warn the passing traveller to tread lightly on their ashes." — *Dr. Alden at Fiftieth Anniversary of Dr. Storrs.*

in July the cry was "On to Canada!" with the same unfortunate result that the premature frenzy of "On to Richmond!" brought on their descendants eighty-five years afterwards. Provision was made to secure the service of every twenty-fifth man, in accordance with official resolves. Those in the Continental army, who marched out of the town before the first day of June, 1775, were exempted from taxation, and heavy premiums were offered to those "who engaged to go to New York" in compliance with the regulation of the Continental Congress.

Inscribed in the records we find, in 1776, the text of the "Declaration of Independence," thus signalizing in the most emphatic manner the early adoption of that immortal instrument, as a political creed, by the people of Braintree.

John Adams, lawyer, son of Deacon Adams, of whom mention has been made, sleeping in his father's house in 1755, experienced the shock of an earthquake, that in another quarter of the world was the occasion of a memorable calamity. Little did John Adams apprehend that he was soon to take a prominent share in a political commotion and earthquake, that was to dislocate and rend the proudest nation on earth, and shake the foundations of the whole political and civilized globe. Upon this most exciting and important drama he was about to enter.

He remarks in his diary that, as surveyor of highways, he reported on the sale of the North Common. He was selectman for two years, resigning because of business, and received a vote of thanks from the town. He was one of the committee of the town to express dissent to the Stamp Act, and he put into the plea that sinew and strength, which made it the model for other towns. This energetic document reiterates the "loyalty of the people to the king," and their "friendship to all their fellow-subjects of Britain," and it concludes with advice and reflections, applicable to the present condition of affairs. Let us ponder as we read: —

"We cannot too often inculcate upon you our desires that all Extraordinary and expensive Grants and Measures may,

upon all occasions as much as possible, be avoided; the public money of this country is the Toil and Labour of those who are under many uncommon Difficulties and Distress at this time, so that all reasonable Frugality ought to be observed. And we would recommend particularly the strictest care and firmness to prevent all Unconstitutional Draughts on the Public Treasury. And we cannot avoid saying that, if a particular enquiry into the state of that Treasury should at the first opportunity be promoted, and an exact state of it put before the People, it would have a very good and useful tendency. All of which is respectfully submitted by the Committee of the town of Braintree, to draw instructions to their Representative.

"SAMUEL NILES,
JOHN ADAMS,
NORTON QUINCY,
JAMES PENNIMAN,
JOHN HAYWARD,

"*Committee.*"

As lawyer, orator, and leader, John Adams steps immediately to the front, successively becoming legislator, statesman, plenipotentiary, ambassador, minister, vice-president, and second President of the United States, making a conspicuous member of that remarkable group of American patriots, whose fame will survive while the English tongue is spoken. Justly upon the memorial tablet that stands above the tomb where rests John Adams and his wife, it is said they participated in events

"Which secured the Freedom of the Country,
Improved the condition of the times,
And brightened the prospects of Futurity
To the race of men upon Earth."

In 1777 the town increased the pay of those in the field serving out of New England, and in September of the same year made up the quota demanded, agreeing to furnish supplies for the families of the enlisted, and offering premiums for reinforcements.

In 1778 Capt. Penniman's company in the Northern Army was voted "back pay," and more supplies were furnished to families. Inducements were held out to subalterns, and time of pay carried back, to cover longer terms of engagement.

Care was taken of those serving out of the State in 1776, and an equalization of payments made to men who had been two years in the service.

In 1778–79–80, votes were passed from time to time raising money for war purposes and to aid the families of those who enlisted.

In 1780 the families of six months' men are supplied with necessaries, and the thirty-six men called for under the resolve of June, 1780, were obtained.

In July, 1780, a number of men agree on condition, to serve for three months, and the town again votes to supply the families of those in the "publick service" with money for support.

In September, 1780, the first vote is cast for governor of Massachusetts, under the State Constitution, and John Hancock, a son of Braintree, receives ninety-five of the one hundred and six votes thrown.

In 1781 a difficulty arises with Boston on account of a soldier who has enlisted for three years from both Boston and Braintree, "a veritable bounty jumper," but which shows that men were sent out of the town for that length of service.

Four hundred pounds is assessed upon Braintree as her proportion, to invest in beef for the forces in action in 1781, and so far as the books give any items, this concludes the war record of this patriotic town. That, in that great and terrible struggle, she did her whole duty, there can be no doubt. The armed citizen was a feature in her development. Military titles existed in the very infancy of Braintree. From the time when the major of the Suffolk regiment was ordered to detail for the "Punkapoag Indians" twenty men from Dorchester, Milton, and Braintree, to preserve the "forte" and to "range y^{e} woods," to the call in 1862 for "three hundred thousand more," Braintree has never failed to answer

with her soldiers, "Present and accounted for." She made a part of the three thousand men furnished by Massachusetts, who served under Pepperell, and they were at the surrender of Louisburg. Five of her mounted men and twelve on foot were in the "Great Swamp Fight" in Philip's war, and her sons were with Wolfe when he stormed and carried Quebec. The Revolution found Braintree awake and ready, with her militia, her minute-men, and her recruits, for long and short service. From the hour that Concord rolled back the British column to the moment of the disbandment of the forces in 1783, this heroic town poured out her money and her men, sparing neither blood nor treasure. Her men were with Washington at Dorchester Heights, when the guns of the Provincials menaced the position of Gage, and compelled the last "redcoat" to leave Boston in haste. The stuff of which these men were made is shown in the reply of Joseph Mann, one of Capt. Penniman's men from Braintree, who was reported to the officers commanding the expedition, as lame and unfit for duty.

"How did you presume, thus disabled, to engage in the Continental service?" asked the officer. "What would you do in a retreat?"

"General," answered the soldier, "*I came to fight, not to run away.*"

Braintree men were with Washington in darker hours. They followed him in the disastrous retreat from New York,[1] and they, with other New England troops, remained with him and crossed the Delaware, that cold and bleak December night, participating before morning in the engagement which led to the capture of Trenton, — a brilliant and dazzling success, that dispelled the gloom and revived the almost broken courage of the disheartened American army. We know that Braintree men were with the Northern army when Burgoyne was taken, and again with Washington when Yorktown fell, and Cornwallis, by capitulation, closed the contest; and we can say of the gallant town, as Webster said

[1] See Appendix D note 2.

of the gallant State, "The bones of her sons, fallen in the great struggle for independence, now lie mingled with the soil of every State, from New England to Georgia, and there they will lie forever."

Little can we understand the extent and nature of the hardships and distress that followed the Revolutionary conflict. Complaints are heard to-day of great prostration in business affairs, of severe burdens upon the community, of scarcity of employment, and instances of deprivation and want are current. Sad and unpleasant as these things are, they are but a suggestion, rather than a parallel to the experience of our predecessors. The worst hour we have known may be considered as pregnant with blessings, compared with the be t moments of the terrible days between 1780 and 1790.

The historian says, "That the times were gloomy no one can doubt. The life-blood of the nation had been poured out like water, and everywhere there were homes made desolate, and dwellings, towns, and cities were falling rapidly into decay."[1]

The population of Massachusetts was then less than that of Boston at present, and the State debt stood at five millions, real money, as its part of the national contribution, besides four millions of its own liabilities.

The speculative spirit had induced those who could obtain foreign goods, to over-importation, specie was drained from the country, public and private credit was impaired, if not destroyed,[2] and the overhanging, lowering clouds seemed black and heavy with impending calamity. The inspiration of Union, a word that was destined to dispersé the impotence of Confederation, had not yet been pronounced; the financial system, by which the genius of Hamilton was to quicken the giant energies of the Republic, had not yet been matured; the matchless masonry of the Constitution had not been cut or chiselled into shape; and those broad outlines of a nation, one and indestructible, had not yet been traced by

[1] Austin's History of Mass., p. 344.
[2] Austin's History of Mass., p. 364.

the Divine Artist on the broad canvas of history. Chaos ruled in commerce, paralysis pervaded administration, and doubt, mingled with despair, haunted the popular mind.

The actors of that dismal epoch are gone. No, not all; here and there one lingers. In our own midst we have one,[1] a matron of a hundred years, whose cradle was rocked in the commotion of war, whose childhood was overcast with these scenes of gloom and darkness, and who has lived to see the clouds scatter, the seas of sorrow subside, until her own eyes, that have witnessed the changing events of a century, behold her country approaching a destiny beyond the wildest dreams of any poet, or the fairest promise of any prophet. May the remaining blessings of time, and all the unconceived blessings of eternity, come to the venerable woman whose presence we were in hopes might have hallowed this occasion!

That Braintree shared in this general discouragement and depression is evident, and from the close of the Revolutionary war, to the close of the century, may well be termed the period of our municipal discipline and humiliation. The town had griefs of the spirit, as well as material difficulties. The records show that the General Court had given Braintree exceeding offence in an effort to tinker the orthodox Sabbath to suit the "demand of the times."[2] Her indignation compels the people of the town, by vote, to "acknowledge it was surprising to them, the Honorable Court should at this day, when we are just emerging from the horrors of a most barbarous and unparalleled war, curtail a part of the Fourth Commandment, by tolerating secular concerns and servile labor, to be carried on six hours of the same, to the great disturbance of every sober and conscientious person in the State." Other troubles follow. The town vaults were stuffed with certificates of indebtedness, of such dubious value that the selectmen were authorized to make for these securities the

[1] Mrs. Mary White, aged 101 years, still vigorous and in good health.

[2] This action refers to the statute passed by the General Court regulating the Sabbath as it now exists, making Sunday commence after midnight of Saturday, instead of six o'clock, as the Puritan Sunday did.

"best market" possible, and they are also to dispose of the Continental money at "any hazard, for what it will fetch."

The town found it necessary, in 1786, to "instruct its representative in his political conduct in the General Court." We have first, for this matter of instruction is rather a serious business, a vote "to raise a committee who are to serve without pay," that shall draw up the proper expression of dissatisfaction on the following basis, "which is declared to be the will of the town": —

First. To remove the Court from Boston.

Second. To tax all public securities.

Third. To tax money on hand and on interest.

Fourth. To lower the salaries of placemen.

Fifth. To make land a tender for all debts, at the price it stood at when the debts were contracted.

Sixth. To take some measures to prevent the grasping of attorneys and barristers-at-law.

The report of the committee carrying out these remarkable propositions is a marvel of turgid eloquence, if not elegance, and proceeds to inform the representative that, "Inasmuch as there are numerous Grievances or intolerable Burdens, by some means or other lying on the good subjects of this Republic, our eyes, under Heaven, are upon the Legislature of this Commonwealth, and their names will shine Brighter in American annals, by preserving the inalienable liberties of their own People, than if they were to carry the terror of their Arms as far as Gibraltar."

The climax[1] of this burst of eloquence or rhetoric appears somewhat strained; but there is no doubt whatever about the sincerity and earnestness of these terrific sentence-makers. They command the representative at the next session "to give his close attention to these matters." It is a mooted question whether he obeyed the clamor of the populace, as the following year there is an article in the warrant, "To see whether the Representative shall be dismissed, or instructed

[1] See Appendix D, 2d part.

still further."[1] The suggestion of removing the capitol away from the temptations, blandishments, and influence of a great centre has, perhaps, a foundation of common-sense; but the movement to change the agreements of securities by taxation, to make a new legal tender, and scale debts by arbitrary methods, would betoken that the agrarian element had once found temporary lodgment in this conservative town. We can but smile at the primitive innocence, so often repeated, by which over-confident people seem to turn their eyes, in any particular crisis, to the General Court. It is an ever-recurring transaction, yet there does not appear to be any corresponding action, on the part of that body, to justify this liberal outlay of popular glances, in that direction, in emergencies. And we are equally struck with the significance of another fact. In reading these instructions we find they insist on a course that shall crush, or at least put proper check or restraint, on that order of gentlemen denominated lawyers, "the constitution," they say, "of whose modern conduct appears to us to tend rather to the destruction than the preservation of the Commonwealth." We may conclude from this expression of opinion that in periods of disaster, the human mind has a tendency towards summoning a scapegoat, to receive the surplus spleen of the public distemper. It is a pleasant thing to reflect upon, however, that whenever the condition of affairs improve, the total depravity of a special class seems to disappear.

The sacrificial victim or "scapegoat" in 1786 was the lawyer; in 1876 it seems to be the politician. I do not stand here to defend that class who make politics a trade, but to my mind it is contrary to the spirit of republican institutions, that in free America any citizen cannot properly aspire to a high position without the danger of loss of character and private reputation. I believe it to be one of the highest duties of an American citizen to know, and to mingle

[1] At this time quite a rupture must have taken place between the town and its representative, Gen. Thayer. He was elected by only twelve majority in 1787, and an interline on the town books of that date exhibits some feeling in the matter.

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in politics. Our trouble is, that there are not more politicians in the true sense of that word; that there are so few, and too few, is the fault of the influential members of society, who stand aloof from the primaries, and then complain at what is done, charging that things "are fixed." After all, government is but a machine, and when those individuals or classes who now do the growling, and charge all our evils to the caucus, will commence to handle the machinery themselves, they can have matters their own way. Let our respectable people participate more freely in the details of political action, and there will be less corruption in high places, and a purer political atmosphere than now. Unless, and until they do this, they have no right to murmur or complain. It is familiar knowledge, that the term of our national life to which I have referred, was conspicuous "for general decay of trade, the rise of imported merchandise, the fall of produce, and an uncommon decrease in the value of land."[1] Much, therefore, must be pardoned to these stringent and barren years, that blasted the hopes, and palsied the reason of men. The heresies that lurk in those outbursts of indignation and suffering came from a community loaded down with unpaid obligations, exhausted with exertion, with no chosen industry to sustain it, no outlying farms or agricultural regions seeking it for a market, no deep water or wharves, waiting for reviving navigation, no local facilities as yet tempting capital to investment. Is it to be wondered that the good old town sought, as many have since, to discover some "short cut" to relief, some new way to pay debts, expecting to rectify existing wrongs, by shearing the stipend of placemen, snubbing attorneys, and suppressing barristers, and striving to balance the ledger, by "swapping farms and exchanging wood-lots"?

Among other misfortunes, Braintree develops in 1791[2] a defaulter, or, as the examining committee rather tenderly express it, "a falling short of accounts," and her cup of mis-

[1] People's Hist. of America.
[2] Vinton's Memorial.

ery would seem to be wellnigh full. This, unhappily, is by no means the limit of her trials, for in addition to the common tribulation and loss from worthless paper promises of payment, and deficits from unfaithful servants, she is about to be given over to the merciless process of legislative surgery. The time has come when the various centres make independent demands, and the extreme precincts aspire to become towns. These localities besiege the General Court for incorporation, and Braintree, through agent and representative, remonstrates and protests against the division of her territory, but in vain; the hour of partition has come, and fate demands the dislocation of the ancient township. In 1792 Quincy leaves her, and in 1793 Randolph follows, and the same year a separation from Suffolk, leaves Braintree in Norfolk County. Though the town has previously urgently pressed for a new county, for some reason she is now displeased with the arrangement, and petitions to be annexed once more to Suffolk. The petition is refused, and now the "iron has entered the soul" of Braintree, for she secedes from the halls of legislation and turns her back in sorrow, if not in anger, upon the unfriendly tribunal that has severed her in twain and torn her from the embrace of her time-honored county relations.

She declines in 1794 and 1795 to send any representative to the General Court, her vacant seat undoubtedly intended as a rebuke, to what she regards a cruel injustice, while she sits quietly at home, like Niobe weeping for her children. Though the inexorable fiat of change has stripped Braintree of population and property, and forced from her more acres than she has now left to call her own, neither time nor change can deprive her of the honors and distinction that make her one of the oldest and most historical of the towns of Massachusetts.

It will not be forgotten that the vast iron industry now in this country, annually computing its products by hundreds of millions of value, had its birth and infancy, in 1643, by the

[1] Appendix G, p. 463. Vinton's Memorial.

waterfalls of the Monatiquot, it being the second ever founded in America. It will be remembered that her enterprise claims the first working of glass[1] in America, while her crude method of transporting masses of stone by tramways[2] was the forerunner of that network of railways now numbering seventy thousand miles in the States of the Union. Her list of eminent men contributed to fame during the one hundred and fifty years she was intact, is too long for repetition, but in it were persons distinguished in law, literature, science, and medicine, and from her ranks went many bankers, capitalists, and "princely merchants" to add to the celebrity of the metropolis.[3]

It was from Braintree that Boston sought its mechanic to build the Old South Church[4] in 1744, while from her yards were launched ships of notable burden and commercial repute. It would take hours to properly notice the prominent divines that in the three precincts adorned and dignified the Braintree pulpit.[5]

Rich, indeed, has this town been in clerical celebrities, from the pastorate of Mr. Fiske, whose somewhat extravagant eulogium upon his tombstone tells us in a rather seafaring way that he, after possessing

> "Paul's patience, James's prudence, John's sweet love,
> Is landed, entered, cleared, and crowned above,"

to the noble Christian minister and masterly intellect of Richard Salter Storrs, who, in the sixty-fourth year of his pastoral service, in the ripeness of age, laid down his task amid the love and tears of the whole people, and of whom it was justly said, "Thrice blessed is the man who so spends a long life as to make his very name a religious doctrine." Yes, it is beyond dispute, that the Braintree sanctuaries have

[1] Life of Josiah Quincy, by Edmund Quincy, p. 7.

[2] Whitney, in a note to p. 49, mentions this road as built to carry stones for Bunker Hill Monument.

[3] See Appendix D note 3.

[4] Vinton's Memorial, in a note to p. 318, says Lieut. Robert Mead, carpenter of Braintree, erected the South Church at Boston.

[5] See Appendix D, note 4.

been signally honored with worth and ability. There are enrolled the respected names of Thompson, the first minister of 1638, reputed "a learned, solid, sound divine," [1] and Briant, "a man of extraordinary powers," who assaulted the phariseeism that went about exclaiming, "The temple of the Lord,[2] the temple of the Lord are wee," and aroused the bitterest theological controversy, since the days of Hutchinson and Wheelwright; and Hugh Adams, of "eccentric" [3] cast, who seemed forever in hot water about his salary; and Parson Niles, a man of decided parts, who settled by treatise the whole doctrine of "Original Sin," and illustrated his views by buttonholing the General Court until he had the town lines so run around his farm as to be against all rules of consistency and symmetry; [4] and Weld, "a faithful and useful minister," under whom the flag of the "Half Way Covenant," [5] a device filling up the church with hypocrites and the world with infidels, was hauled down; and Park, still living as the head of an influential seat of religious learning, and who, uniting in his intellectual accomplishments the endowments of Hooker, and the logic of Edwards, is without a peer in the profession he adorns. Such are some of the lights of the ministry that have shed their beams from our sacred desks. But what words shall express or reflect the effulgence of those other stars, that shine in the American firmament, undimmed and unchangeable? Who shall attempt to paint the brightness of those immortal chieftains, without which America would not have had her history, or Freedom have won her victories?

When the fifth Henry was picturing the results of the campaign that gave Agincourt to martial prowess, he thrilled his compatriots by prophesying "the effect of French defeats on English hearts." Then, said he, shall our names, "familiar in the mouths" as household words, —

[1] Lunt's Sermon, p. 88.

[2] Appendix, Lunt's Sermon, p. 135.

[3] Pamphlet, Manual and History of First Cong. Church, Braintree, note to p. 4.

[4] Park's Address at 50th Anniversary of Dr. Storrs's pastorate.

[5] Pamphlet, Manual and Historical First Cong. Church, Braintree, p. 13.

"Harry the King,
Bedford and Exeter,
Warwick and Talbot,
Salisbury and Gloster,
Be in this flowing cup freshly remembered."

And wherever, in all this broad domain, the old and luminous story of the Revolution is told to-day, wherever an American heart throbs on this memorable morning to the recital of patriotic incident, wherever the pledge of remembrance is given to those who made this the nation's jubilee, the names of Adams and Hancock and Quincy will be inseparable from sentiment and recollection. From our midst may not have gone forth those who became renowned in field, or on battle-deck, but we sent out the Thor, who forged the thunderbolt, that rifted the Republic from the grasp of monarchy. Most fitting was it that the soil which held the dust of the regicide Revel, should have been the origin of the two men exempted in the hour of travail from kingly recognition and clemency.[1] It was our town that gave the first chief magistrate to the Commonwealth, the second and sixth President to the United States, the latter of whom, to show his attachment and love for it, in an address delivered in Braintree in 1839, said, "I *was*, or rather, I *am*, one of yourselves. I was born in Braintree, and in the revolution of time I am one of the oldest inhabitants of that town. In Braintree I first beheld the light of heaven, first breathed the atmosphere of your granite rocks, first sucked with my mother's milk the love of liberty, and I was always grateful to heaven for having made me a Braintree boy."

It was a son of Braintree that with Otis and Warren made the grand triumvirate, that inaugurated the crusade for independence; it was her citizen that defiantly asserted "that the people, the populace as they are contemptuously called, have rights antecedent to all earthly government; rights that cannot be repealed or restrained by human laws; rights derived from the Great Legislator of the Universe";[2] it was

[1] Bancroft's His., Cen. Edition.
[2] His. of American Revolution.

her descendant that, hearing the crack of the musketry on the 19th of April, broke out with the exultation, "What a glorious morning is this!"[1] it was her son that first wrote the bold signature to the Declaration, "to be seen across the ocean," which imperishable document has this day been read to an audience of more than forty millions of grateful people; and in a later day, when liberty was again in peril, and when law was defied in her very citadels, it was the most distinguished of all her children that became the champion of imperilled rights and solved the perplexity produced by anarchy by announcing, "I will put the question myself."[2]

Though other towns now flourish on her parted domain, and the population living within its former boundaries now numbers twenty thousand souls,[3] while the valuation included in her ancient limits has swelled to twelve millions of money,[4] yet these glorious names are her everlasting patrimony, and these illustrious deeds are the deathless inheritance of Braintree, and of Braintree alone. With New Braintree in Massachusetts, and Braintree in Vermont, as creditable colonies, with Quincy, Randolph, and Holbrook, prosperous offspring, setting up for themselves on their part of the old estate, with her sons and daughters, since pioneers on the reserves and plains of the great West, on Southern savannas, and on the far-off vineyards of the Pacific, bearing wherever they are planted the virtues and principles taught by her hearthstones, Braintree, in 1794, became within her present boundaries a town of the Commonwealth, and so intact she has remained for eighty years, except that by Act of the Legislature a small strip of her territory, known as the "Neck," was annexed to Quincy in 1855.

We have seen how Braintree closed the seventeenth century. She ended the eighteenth, as the old records show, by minutely detailing the duties of the sexton of the church, who

[1] Austin's Hist. of Mass.

[2] This incident of John Quincy Adams is described in Rev. Wm. P. Lunt's sermon.

[3] See Appendix A, note 2.

[4] See Appendix A, note 2.

was required "to ring the bell, sweep the house, remove the snow from the horse block, carry the burying cloth, and perform divers other prescribed responsibilities"; and then the position was knocked off to the lowest bidder, at ten dollars, just as the sands of 1799 were running out;[1] and year after year, without violent change or abrupt innovation, the town pursued its slow and steady ways, while the sexton rang the bell to the church, to bridal ceremonies, to fire alarms, tolling with it the funeral dirge, for those who passed on to the grave; and without doubt it rang lustily on that memorable Sunday morning, during the War of 1812, when Col. Clark interrupted the first service by rushing into the house, announcing the news of British invasion, and Capt. Ralph Arnold[2] rallied his company, and, with a week's rations, started in search of the enemy, repulsing the tollman at the North Ferry Bridge, who interfered with the progress of the bold warriors, by shouting "Halt!" causing that indiscreet official to beat a hasty retreat, the gate being carried by storm. This tradition, showing a readiness to resist the foe, together with the records of the town concerning enlistments for the War of 1812, is proof that Braintree was true to the country, as had ever been her wont. That the growth and habits of the town for the first quarter of the present century were sluggish, and its condition stationary and far from flattering, may be inferred from a portraiture by Rev. Dr. Storrs in his fiftieth anniversary sermon, calling attention to the fact "that fifty years ago, and for many after years, no post-office blessed the town, nor public conveyance for letters, papers, or persons was to be had, even semi-weekly, except through villages two miles distant; that but for an occasional rumbling of a butcher's cart, or a tradesman's wagon, the fall of the hammer on the lapstone, or the call of the ploughman to his refractory team, our streets had wellnigh rivalled the graveyard in silence, it can scarcely surprise one that our knowledge of the outer

[1] See Appendix D, note 4.
[2] See Appendix D, note 5.

world was imperfect, nor that general intelligence and enterprise were held at a discount." [1]

It is easy to see that what the good doctor says of himself is true of the town, — that preliminary years of experience "are rather preparative to life, than intelligent life itself." [2] In 1800 the population of Braintree was 1,280, and its valuation was not over $250,000.[3] In 1812, the year which Dr. Storrs has presented to our view, with its Arcadian simplicity and quiet, if not with Arcadian fascination and felicity, the town riches, all told, amounted to $305,000, the nabob of Braintree, a butcher, boasting the fabulous wealth of $30,000.[4] But Braintree was to "see another sight," and this stagnation was to give way to a different era. The original meaning of Braintree, "a town near a river," [5] was to fulfil its derivation, and along the Monatiquot the true destiny of the place was to be achieved. Capital at last sought the secrets of growth and increase. The tide mills, now the site of the grain and grist mill of Hobart, were utilized in furnishing most excellent flour. The head of water above "cart bridge" was put to use in making the best of chocolate, being afterwards converted into a grist mill, which was destroyed by fire a few years since. The "trip hammer falls," once used for the smelting of copper, were made to serve the Boston Flax Company, consuming nearly two thousand tons of coal annually, and at times employing four hundred persons in preparation of its fabrics. Higher up the active stream, now the location of the yarn mills of B. L. Morrison, was the site of the grist mills of Hon. Benj. V. French, a name we cannot pass without special mention.[6] Mr. French was, in his day,

[1] Anniversary Sermon of Rev. Dr. Storrs, p. 32.

[2] Anniversary Discourse of Dr. Storrs, p. 14.

[3] See Appendix A, note 4.

[4] A communication entitled "Sixty Years Ago," written for the *Braintree Record*, in 1872, has this incident: "The two rich men of the town were Peter Dyer, a large land-owner, who lived on Washington Street, in the house now occupied by the widow of the late Ezra Dyer, and Bryant Newcomb who lived at the Work, now a part of Quincy. These men, one a butcher, the other a farmer and trader, were supposed to be worth from $20,000 to $30,000 each."

[5] See Adams's Town Hall Oration, note 10, p. 26.

[6] See Appendix D, note 6.

one of our most public-spirited citizens, who in early life removed from Boston to this town, possessed of an ample fortune, and Braintree as well as the State is largely indebted to him for the development of its agricultural resources. He caused husbandry to become a fine art, and horticulture a passion. He is entitled also to grateful remembrance for his successful efforts in the establishment of Mount Auburn, thus inaugurating the present system of burial in rural and cultivated grounds, making the home of the dead a pleasant and attractive spot. Near by were the yarn and woollen mills of A. Morrison & Sons, and following on, the site of the shovel works of the Ames, and latterly the tack and nail factory of Stevens & Willis, the extensive paper mills of Hollingsworth, where in former years the Revere Copper Works were located, and still higher up, the planing and saw mill of White, not to mention other enterprises not now in active operation. Another industry to which Massachusetts owes much of her success, as there were engaged in it, in 1874, 2,392 firms, and employed 35,831 hands, with an invested capital of $20,000,000, and an annual pay roll of $28,000,000, producing in sales $88,394,000, the cost of which was $51,364,000, was the vast boot, shoe, and leather business, which had a thrifty and prominent activity in Braintree. The town soon began to thrive under these stimulants to skilled labor, and after the establishment of a trunk line of railway, a road most wisely and generously managed, affording communication to all parts of the country for transportation of commodities and persons, the change in our population, values, and concerns was so remarkable that the son of the venerable pastor, coming home to share the honors and festivities that signalized his father's half-century of Christian service, forcibly stated "that the sequestered hamlet is now the suburb of the city, and the tumult of the world's enterprise rushes through it day and night."[1] Through the courtesy of Col. Wright, under whose supervision the last census of the State was

[1] Dr. R. S. Storrs, Jr., at anniversary ceremonies of his father, p. 41.
[2] See Appendix A, note 5.

taken, I have been furnished with information, prior to its general publication, from which it is ascertained that Braintree in 1875 had forty-three manufacturing establishments in operation, the value of the goods made that year being $1,724,306, the cost of stock used was $1,104,215, the capital invested $648,883, and giving employment to 939 hands. The agricultural products of the town amounted to $101,222.

From these interesting figures, we find that Braintree has more than held her own in the race of prosperity. Her mechanical products sold above their cost $620,091, and her agriculture yielded $101,222, a total of $721,313, or nearly three times her entire valuation at the opening of the century. The town had within one hundred and fifty as many persons engaged in mill work alone, as she had population in 1800. With less than half the population of her daughter, Quincy, she gets from her soil $101,000, to $128,000 from the latter place. Her farming turned out $40,000 better than Randolph and Holbrook combined, with a population of 1,600 more than Braintree, and her entire balance sheet compares creditably with any town in the State.

The population of Braintree is now 4,156; valuation, $2,769,500. She has five religious societies, with houses, nine buildings erected at a cost of $50,000, affording accommodations for sixteen schools, a town-house, ample and commodious, costing $25,000; and her highways, well kept and extending to all points, number forty-eight miles; an efficient and well-equipped fire department, established in 1874; and a capacious fire-proof building, erected for the purposes of a public library at a cost of about $35,000, with a permanent fund of $10,000 to support it; while of the character and accomplishments of the people the same authority, so often referred to, asserts in 1871, as compared with former years, "There is more kindliness and good-will among neighbors, more general intelligence prevailing, and more is expended on youthful education without grudging, the advantages of social order and the beauty of manliness are better appreciated, and the moral courage that braves contumely and

violence, for the maintenance of the right, has steadily increased."[1]

It is often an inconsistent mental trait to exalt the past at the expense of the present, and heap unstinted praise upon the fathers, to the disparagement of the sons; but who of us this day would dismantle the various seats of enterprise that now crown the banks of the Manatiquot, and go back to the mill of 1640, that answered the needs of a hundred settlers? Who would return to their native wilds the one hundred and sixty miles of perfectly equipped road,[2] now within the three original precincts, to travel again the footway of Goodman Penniman, or seek a journey to Bridgewater by the old "cart path"? Who would demolish the nineteen well-adapted church edifices[3] and pass weary Sabbaths in the ungainly barracoons that in the old days went under the title of meeting-houses? Who would exchange the tasteful, painted dwelling, with its modern conveniences, its ornamented grounds, its library book, its daily paper, for the awkward, bleak, and incommodious cabin and habitation of our ancestors? Who, instead of the modern conveniences of travelling, would go back to the tedious and uncomfortable stage-coach? Who would banish the convenience, comfort, and advantages of the sixty-nine schools of Braintree,[4] Quincy, Randolph, and Holbrook, and revive the educational struggles when each boy was required to cut and bring one load of wood, as his quota of fuel, each winter? In these days of comparative Christianity, when it is both the policy of the State and the disposition of the inhabitant to welcome the Celt and Saxon, the Lapp and Finn and Ethiopian, and even the "heathen Chinee," to try the chances of life with us, who would "turn back the dial" and recall the custom which

[1] Dr. Storrs's Anniversary Sermon, p. 34.

[2] Quincy, 60 miles; Holbrook, 18; Randolph, 30; Braintree, 48.

[3] Quincy, 9; Braintree, 5; Randolph, 3; Holbrook, 2.

[4] Braintree: number of school buildings, 9; value, $45,000; number of schools, 16. Quincy: number of school buildings, 16; valuation, $79,500; number of schools, 29. Randolph: number of school buildings, 7; valuation, $32,950; number of schools, 16. Holbrook: number of school buildings, 5; valuation, $12,550; number of schools, 8.

once prevailed in this and other towns, of warning by legally served notice "widows, families with children, laborers, and transient persons" to depart the limits of the town within fifteen days"?[1] Aye, who can to-day contemplate such heartless public action without shuddering at its utter disregard of what we now know of expediency or charity? It would be impossible to illustrate in a more convincing manner the contrast of these with the times that have gone before, than by referring to the different methods of dealing with the participants of the war of the Revolution and the late war of the Rebellion. To find those of Braintree who served in the first grand struggle for independence, it is necessary to listen to fleeting and varying fireside tradition, to study the defaced letters of crumbling tombstones, to hunt the uncertain records of the Pension Office, or by accident obtain a hint from some stray memorial or occasional biography.

Every dollar of the fifty thousand that Braintree expended for her soldiers of the war for nationality, in excess of the ordinary expense, can be traced to the last farthing. Every one of the five hundred and thirty-one privates, and eighteen officers, that went out of this town, at the call of the Republic, a number in excess of all demands made upon her, each can be found upon the muster in the State and national capital, in an elaborate public roster, issued by private subscription, as well as by diplomas and medals, awarded by an appreciating Commonwealth and country; while those Braintree heroes who, in hospital, in camp, or in action, fell on the altar of sacrifice, or who among that sacred band embraced in the mysterious catalogue of "missing" went up by unknown paths to the God of battles, have all been carved in solid stone on an enduring monument placed on the most conspicuous spot on our soil, that these patriotic and chivalrous men, who died to uphold the common flag, might have their names perpetuated in honor while that flag, in its purity, beauty, and power, waves above their priceless dust.

In the presence of those attainments of the living, and this

[1] See Appendix D, note 7.

appreciation of the dead, let the false adulation of that which has fled, be silenced, and with due thanksgiving for the benefactions of the present, let us, the heirs of all that has come to us, press forward with undiminished courage and expectation to the boundless possibilities of the ever-waiting future.

In compliance with the invitation of the committee of the town, and to serve the purpose expressed by the President of the United States, in a late proclamation, that these centennial efforts should convey some knowledge of the people and the localities in which they are delivered, it has been the object of this endeavor, so far as practicable within the limits of an address of this nature, to tell, without undue elaboration or attempt at ornament, the story of Braintree as a town of the province, as a town of the Revolution, and a town of the Republic.

Our lot has been cast in pleasant places, and the scenery of this region has been from earliest moments the theme of admiration. Morton, whatever may have been his faults, certainly appreciated the good points in landscape, for he wrote in his "New Canaan" of the fine, round hillocks, the delicate "faire plains," the sweet, crystal fountains, and the millions of turtle-doves on green boughs, pecking at the full, ripe, pleasant grapes,[1] which had met his eye. We are familiar with this glowing description, with, perhaps, the exception of the "millions of turtle-doves," which, unless circumstances have changed, were birds of imagination, seen by the wayward barrister while exchanging "fire-water" with the too easily persuaded sagamores, who visited "mine hoste" of Merry Mount. Others have said, in speaking of the delightful scenery of this section, that it presented lights and shadows, making a picture worthy of the pencil of Rembrandt and of Claude. Grander scenes, more impressive and sublimer heights, may be visited, fairer views may be unrolled; yet, standing on the summit of Blue Hill, once the boundary of the town, with a cloudless blue sky above, and below the blue ocean, stretching away to the far horizon, peaceful bays and

[1] Morton's "New Canaan."

placid ponds at our feet, the surf beating against the crags of Nahant, in sight, bewitching intervale and meadow, and glimpses of the winding river, charming the beholder, the billowing undulations of the soil, rolling towards the west, Wachusett seen as a near neighbor, and the hazy Monadnock standing sentinel at the northern outpost, the serene Punkapoag, surrounded with forests apparently as unbroken as the day when the sachem Chickatabot hunted through them, lying at the south, a population of half a million within the range of vision, the busy procession of sail and steamer plying the harbor, the close line of masts at the wharves, a hundred spires pointing upwards, the hills and plains of three cities crowded with dwellings, churches, and domes, to finish the scene, and it may well be doubted whether any pilgrim can see such another blended loveliness of headland and height, shore and summit, ocean and land, sky and earth, nature and art, combined in one commingled prospect, until his foot presses the land of Beulah, and his eye fastens upon the turrets and pinnacles of the City Beautiful.

It is now my pleasing duty, before concluding my task, to make mention of those benefactors of Braintree, who, by testamentary act, have made it the object of bequest and remembrance. Two of these donors bear the familiar and honorable name of Thayer, a name so interwoven with our history as to give force to the remark that at one time the town was "all Thayers."[1] One out of every seven of the names upon the soldiers' tablet are Thayers, — an incident that stands isolated in the story of war.

The will of Nathaniel Thayer, in 1829, left his estate to the town in trust, "providing that the income shall be forever appropriated for the support of the public schools thereof, and for the promotion of learning in them." This is the Lieut. Nathaniel Thayer whose name occurs in the town books frequently as a minority candidate to the Legislature. He was known by the abbreviation of "Left. Nat," and was the standing nominee of the anti-Federalist side, who, in this

[1] Dr Alden's address, p. 72, Fifteenth Anniversary Discourse of Dr. Storrs.

town, "were few and far between." Luther Hayden, one of his ardent supporters, and one who would have been a most brilliant subject for the reform movement, went to the polls at a certain election, intending to vote for his man. Whether he strayed into the Thayer mansion, where the "latch-string" was always out on Election day, and became afflicted with what would now pass for "mental aberration" or not, cannot now be ascertained, but somehow he voted for Gen. Thayer on the Federal ticket, and Thayer was chosen by one majority. Hayden was rallied and badgered for this episode, and broke out into rhyme, and he will have to pass for one of our early Braintree poets, we having no record of any other "mute" inglorious Milton to compete with him. Hayden's stanza, somewhat familiar to many of our elderly people, ran thus: —

> "Town-meeting was appointed, the people did appear,
> Down to Dr. Storrs' meeting-house all did steer;
> Some went for rum and bacon and others went for sport,
> And chose a Federal representative to the General Court,
> And I was much mistaken, as though I lost my hat,
> But if I go again next year I will vote for Left. Nat."

In 1851 Josiah French devised to the town "five acres of land" as a common field for companies for a play-ground, and buildings for "town or public purposes," and upon this tract the Town Hall, and on land connected therewith the Public Library, are now located; and near by it is now in process of erection an elegant structure for an advanced school, commensurate with the needs of the town, and the noble generosity of its public-spirited benefactor. "Desirous of promoting the cause of education in this Commonwealth according to his ability, and of benefiting the town of Braintree," Gen. Sylvanus Thayer in 1871, by will, left an exceedingly valuable property to us on prescribed conditions, but the transaction is too recent and too familiar to need comment. The imposing fortification standing at the entrance to Boston Harbor, known as Fort Warren, is a monument to the engineering and professional skill of Gen. Thayer; but

the commodious Public Library, and the establishment of this school, with a fund ample for its maintenance forever, to be a perpetual blessing to coming generations, are noble monuments to the foresight and affection of one of the most distinguished of our departed citizens. And now remembering that the mission of this town is but incomplete, and its final consummations not yet conjectured, let us for a moment, from this vantage of a century, look on and beyond, to the grander promise before us as a town of the future. Samuel Adams, a descendant of Braintree, ardently desired that "Boston of the Revolution" might become a "Christian Sparta."[1] The Spartan feature of civilization was the "discipline and education of the citizen." And the Hon. Charles Francis Adams, also a descendant of old Braintree, in his thorough and eloquent oration, at the dedication of this Town Hall in 1858, declared it as his profound conviction that the "mission of freedom to mankind," even now, rests mainly "with the children of the Puritans."[2]

That the freedom of mankind, the progress of this nation, the whole vast, complicated question of universal suffrage, rests on the Puritan idea, is a fact apparent to most reflecting minds. Education, in the threefold relation to God, to the community, and to ourselves, is the sole condition of American perpetuity and advancement.

Studying the climate, the capacity, and the configuration of this continent, if it only achieves the proportional population of Europe, in the year 1976, it will number more than 1,000,000,000 of people.[3] With the correctness of such tables and possibilities, we have little to do on this occasion: but it is our privilege to know that between the foundation of the first Puritan town, based on religious needs and personal education, and the order of society, to that culminating point that shall see the fullest energies and capabilities of the con-

[1] Partan's History of American Revolution, p. 21, note.

[2] Adams's Town Hall Oration, p. 19.

[3] "We have fifteen millions square miles, and Europe three. Look forward then to a population in America, equal to that of the average of that of Europe (that is, twelve hundred millions." — *Rev. Jos. Cook.*

tinent realized, the church, the school, and the town-hall will still be the centre of civilization and the secret of success; for the sanctuary, science, and statesmanship have at last but one meaning, teaching us the highest in ourselves by the knowledge of our duties and responsibilities towards our fellows, and towards the great Lawgiver.

At the suggestion of a descendant of Braintree, and by direction of the selectmen, two young royal oaks [1] have been planted on the town grounds in front of this house. We can infer from the lessons of analogy, that, in after years, these centennial oaks will become sturdy and umbrageous giants, their beauty giving delight to the observer, and their rich and clustering foliage yielding refreshing shade to the wayfarer. By an instinct born of the ennobling faith that has been the melody of psalm, and the message of prophecy for thirty centuries, we know that the Braintree of posterity will differ as much from the town of to-day, as this differs from the rude hamlet of 1629, as much as the massive, monster oak of a hundred years differs from the slender shoot now taking root in our soil.

The problem of the universe is the culture, the condition, the character of human beings, and the towns of America are the arena on which the mighty solution is to be worked out for human interests. It is not the American city, with its millionnaires at one end of the social enigma, and degraded masses at the other, not the crowded centres of population, with many devoted exclusively to traffic, and many abandoned wholly to temptation, that the nation is to rely for its moral strength, or humanity look for its ripened harvests, but to these congregations of neighborhoods, where neither passions nor ambitions are too intense, but where the standard of excellence and possession is within the common reach, and where the law of distribution and ratio of development flourish together.

[1] Dr. David Thayer, of Boston, presented to me, from his farm in Braintree, two young oaks, which have this day been planted on the *Common*, near the Town House.

It mere mechanical obedience to the commands once placed on "the tables of stone" is all of human life, then Judæa was the culminating point of human history, and the Hebrew is the model for general imitation. If the perception of grace, of classic refinement, and such nice understanding of proportion in everything, that the chief error was thought to be vulgarity and want of harmony, if that worship and study of the beautiful was the chief object of creation, then the hour of Pericles was the hour of triumph, and Greece ended the dream of the world. If the manifestation of force was the reason of the world's existence, then Rome has fulfilled the purpose of its Maker; and if religious devotion, enthusiasm, and sentiment is the desire of the Lord of Hosts, then the revival of the crusades should be both the delight and the duty of the true believer: but if to lessen want, misery, and wretchedness, so that peace and contentment can be the unquestioned and universal lot of man, be the design of the good Author of life, then civilization with the stamp of Deity upon it has not yet altogether appeared.

The republic of Plato was an attempt to found institutions after methods existing in the eternal thought. There is in the Divine mind the pattern and ideal of that town formation which shall absolutely realize that "pursuit of happiness" for which this historic day and this people are the memorial and pledge of fruition. The orator who one hundred years hence shall take this place, communing with other generations, sweeping backward to this point, to note a progress of which we have neither conception nor comprehension, may not tell of valor at arms for territorial conquest, or territorial preservation, or of any warlike prowess, unless that awful war of faiths, contending with all the terror of religious energy, and the present science of destruction, which now threatens the peace of Europe, shall also desolate this land; but that orator will tell of such conquests over selfishness as shall prove vital conquests over sin, and shall one day make citizenship synonymous with brotherhood, causing the town to become everywhere a greater and happier family;

and could we, on this centennial Fourth, with finer sensations than we possess, turning our ears to the skies, catch the strains of that immortal choral now ringing through the arches of heaven, we should hearken to the glad tidings chanted nineteen hundred years ago around the manger at Bethlehem, then heralding the promise of the world's complete redemption, and this day telling us, —

"Lo, the days are hastening on,
By prophet bards foretold,
When with ever-circling years
Comes round the Age of Gold,
When Peace shall over all the earth
Her final splendors fling,
And the whole world send back the song
Which now the angels sing."[1]

[1] See Appendix A, note 1.

POEM.

By ASA T. PRATT, Esq.

As guiding Pharos glads the wave-tossed mariner's sight,
As night's lone traveller welcomes the cheering light,
Thus from the soul in blissful rapture springs
The grateful tribute, for the joys remembrance brings
Of days of sapient worth; whose dawn with clouds o'erspread,—
The gloom dispelled, — as lustrous rays beneficently shed
The genial warmth that falls from liberty's flame;
Circling with hallowed ties, it guides to future fame;
Twining round hearts dismayed hope's lovely, cheering bands,
Till dawning day of gloom in radiance bright expands.

Thus dawns this honored day. A century since has flown,
When flag of liberty unfurled, first to the breeze was thrown;
As trusty watch-tower stands, to mark where dangers lay,
As guardian of liberty, we hail this honored day.
Let gratitude and love just homage pay to worth,
To memories of sacrifice that gave our country birth.

Serenely fair, the blissful rays of peace illume our way,
While cheering hope bids faltering fear resign its sway,
To spread the gloom of sad desponding care,
To dim the lustre of our land, now shining fair
By valor's deeds; in virtue's worth enkindled bright,
Gave to the world the guiding rays of freedom's light;
Luring from distant lands, to sever home's fond ties,
And gather with admiring hearts where flag of freedom flies.

Though passing clouds appear, and dimly glimmering low,
The halo light of country's fame may flickering glow,
While the dread demon Discord, wielding vandal hand,
To wrest the well-earned laurel from our land,
To vilely tarnish deeds of noblest sheen,
And from the chaos made to foully glean

The sad'ning harvest of a country torn and riven:
Yet never, while 't is to memory fondly given
To light devotion's altar with admiring glow,
For patriot noble deeds, one hundred years ago,—
Never shall mad contention, led by foulest strife,
Destroy the sacred gift, our country's precious life.

The glorious boon, inspired by heaven-born thought,
In trust bestowed, to succor when with danger fraught,
And o'er its virtues constant ward to hold;
That coming time and future age its glorious worth unfold;
Cheered be our hopes, confiding trust abound,
To guard the sacred legacy, when dangers dire surround;
Devotion's spirit nurtured, a century's vigil keeps,
Still lives in hearts devoted,—thus yonder statue speaks;
The notes of glowing eloquence, inspiring, oft has flown,
Can ne'er so firmly bind our faith as the memorial stone.

A century has flown since first convened that band,
Who scorned to wear oppression's chain or bend at base command;
The clouds of ill impending, to darken freedom's rays,
Are scattered by the oriflamb heroic acts upraise.
Up roused the clans, as fiery cross sped fast o'er Scotia's hills;
Thus freedom's hallowed light appeared, and heart of patriot thrills
From these our hills, the tocsin sound of freedom sprung,
Till o'er the land, in startling tones, returning echoes rung;
When ADAMS' firm, ecstatic words, approaching ills defy,—
"Sink or swim, survive or perish, live or die."
'T is thus for country loved we freely tender all,
And by the hazard stand, to rise or honored fall.

The plains of Concord and of Lexington for vengeance cried,—
The sods of Bunker's Hill with patriot blood were dyed,—
The lurid light of Charlestown's wasting fires
Kindled devotion's flame in heart of patriot sires,
Where long the slumbering embers, dormant lain,
Were roused to life as clanked oppression's chain.
Over all the land a sombrous pall there hung.
"To arms! to arms!" in startling tones then rung
The voice of freedom's earnest wakened braves,
To live for liberty or sleep in honored graves.

Too long had meek submission held its reign,
And peaceful hopes too long allured in vain,

Till social ties wrought foully fettering bonds,
And manhood wanes, as drooping virtue sad desponds.
The fell, destroying power of stern despotic sway,
Its glaring evils marked each footstep of its way,
Pointing the derisive finger of malignant scorn
At purest innocence that virtue's ways adorn,
Invading peaceful households' blest domain,
And gathering there pollution's vilest stain,
Till sorrow bowed the loving parent's head
For some loved one by base surroundings led, —
Some mother's heart in bitter anguish pained,
As hideous vice o'er nobler virtue reigned.
In peril stood that faith that heaven adores,
By Pilgrims brought to these then dreary shores.
Religion's seeds they planted midst their cares,
And ever strove protect from all destroying tares ;
With hopes and purposes high, guided by sacred aid,
With faith in God, their future welfare laid.
Crushed were these hopes, and souls with sadness fill,
When baneful, hireling minions of tyrannic will,
With braggart power, the nation's morals foully stained,
Despite all virtue's laws by God himself ordained ;
Marked their career with blasphemies and oaths,
And every viler art that virtuous manhood loathes ;
Turned from their holy use the temples reared for praise,
And hushed devotion's voice in bacchanalian lays.

Sad were the scenes, one hundred years ago,
That smote the heart's full font and bade its waters flow.
The statesman's cares, the patriot's love, the Christian's zeal,
With parents' fondest hopes and country's common weal,
In sorrow all beheld, ingulfed in artful snares,
The direful chaos threat'ning all the varied cares
Of social life, of country's love, of reverence divine,
Fading midst sorrowing scenes that base malign
The intents of Christian life or worth of civil state,
Transforming scenes of loveliness to baneful views of hate.
Thus, round their daily life pollution's seeds were sown,
The withering blight fast gathering till hope was nearly flown ;
But hope enkindled new, while faith resumes her sway,
Inspiring hearts to strive the tide of ill to stay.

No longer basely bend the humble, servile knee,
But cast the shackles off, determined to be free, —

Free from the viperous coils that firmly round
The writhing form of Liberty, snared and bound
By fetters of a despot's will. They dared be free,
And rise from venal vassalage to sacred liberty;
No glittering bribes allured, no vengeful threats dismayed,
Of prison wall or gibbet doom in terror's terms arrayed.
They heeded not the power that cast the withering blight;
Their strength was by integrity, and justice was their right.

Long-suffering ills endured, combined with hope deferred,
Had roused to strife, the patriot's soul had stirred
To light the fires anew at freedom's hallowed fane,
That fading hopes inspired might rise and live again;
And thus, one hundred years ago, with purpose just,
The noble patriot band discharged their sacred trust,
Kindled the beacon-light that lends its cheering rays
To lift desponding hearts till pæans rise in praise.
Auspicious day, laden with many a sad'ning care,
While clouds of ill a threat'ning aspect wear,
The lustre of thy dawning no terrors can destroy,
The shadow cast in passing but brightens thoughts of joy;
Nor gloomy words of oracles can steadfast hearts alarm,
The glowing love of liberty gives strength to patriot arm.
Firm to their trust, no trembling hand the standard rears,
No doubtful, faltering hearts succumb to craven fears;
Unawed by threat'ning woes, they firmly dare to brave
The ills of warring strife, to sacred honor save.
Thus stood the noble band in freedom's bright array,
United heart and hand, as HANCOCK led the way.
Unflinchingly their sigil then they trace on honored scroll,
And bid the waves of tyranny restrain their onward roll.
The beaming eye of hallowed faith seams midst the struggling throes
That day of joy, by heaven's aid, that conquers freedom's foes.
Nerved for the strife, while justice points the way,
Refulgent shines the beacon that summons to the fray:
O'er hill, through dale, in war's array they come,
While loud is heard the cannon peal and roll of stirring drum.
In quick response the sons of toil forsake their daily cares,
While ermined judge lays by his robe, and freely danger shares.
Not Mammon's power in marts of trade can patriot ensnare,
While from the sacred desk ascends the hero's heartfelt prayer.
Let memory for deeds of worth with admiration glow,
And love for those heroic acts, one hundred years ago;

Let memories past revive, go search historic page,
And from the inspiration drawn our highest thoughts engage;
Amid a century's changing scenes let fancy freely roam,
While on the tablet of the heart engrave the sacred tome,
The deeds of valor and of worth recorded time reveals,
The wail of anguish that ascends from bloody battle-fields,
The matron's heart that suffering bleeds amid her daily cares,
The aching breast, the sorrowing look, the anxious maiden wears;
While all of lovely innocence, that childhood's days surround,
Is clouded by the wail of woe that o'er the land resounds.
Return to scenes of sorrowing, where mercy drops a tear,
Where famine, want, and suffering in dread array appear,
When gloom and dark despondency is gathering thick around,
When winter's sufferings bloody trace leave on the frozen ground,
When carnage red on battle-fields the demon war has made,
And many a loved and manly form in death is lowly laid;
Amid the dark sepulchral gloom a halo light we see,
Benignant falls its genial rays, — the star of liberty;
It guided at the council board; it led the war host well;
Its radiance cheered the drooping soul when shading sorrow fell;
It nerved the warrior for the strife with talismanic sway,
And gilds the victor's laurelled brow with bright, triumphant ray,
In holy faith our fathers sought for guidance by its rays,
Till freedom raised its oriflamb midst notes of lofty praise.
Then garnered be the glorious thoughts that cluster round this day;
While heavenward tend our highest thoughts to reverent homage pay,
And whilst the tide of time rolls on in steady flow,
Enhancing joys of liberty, expand to stainless glow,
And round our country's welfare bind the cordon of our love,
To wipe the spots from golden sky by faith in heaven above.

On rapid wings of time one hundred years have flown,
While blessings scattered in their path to full fruition grown,
Guiding the beaming eye of faith to future glory see,
Circling its hallowed light around our land of liberty,
Lighting the blissful form of peace with rays of diamond glare,
Bright glancing from the coronals that truth and justice wear,
While lovelier virtue stands enshrined in rays of azure light,
Reflecting in the trusting heart in beams divinely bright,
While souls with adoration filled, will carol notes of praise,
And love will rise resplendent for worth of other days;
And while the altar fires of love will ever brightly glow,
The victor's garland wreath for deeds one hundred years ago,

The laurel bright will never fade that virtue's brow surrounds,
Nor notes of adoration cease, while gratitude abounds.

Then garnered be the glorious thoughts that cluster round this day,
While heavenward tend our highest thoughts to reverent homage pay,
While memory shall linger by till sun of life has set,
To reverence pay for joys we reap, we never can forget;
While ever welling from the soul let purest incense flow,
In tribute to the patriot worth one hundred years ago.
And while with emulation just the joy in hearts expands,
For summit height of glory, where country proudly stands,
Let not the heart diverted be from following the rays
Of that bright star that guided the worthy patriot's ways;
And for that noble hero, the van who bravely led,
Our hearts will never cease the warmest love to shed,
For blessings that surround us to cheer life's journey on,
The homage of our hearts we pay to fame of *Washington*.

For Braintree's honored sage, whose days were nobly spent,
And to his life of virtue a brilliant lustre lent,
For steadfast patriot worth, unsullied by a stain,
A nation's gratitude bestowed will ever bright remain;
While ever an admiring world will honored tribute pay,
For justice and integrity that ever marked his way;
Virtues together blending to grave on shaft of fame,
In furrowed lines that ne'er will fade the patriot *Adams'* name.
Amid this day's rejoicings, just fifty years ago,
While happy hearts, exuberant, with gratitude o'erflow,
Then comes the silent messenger, the ties of life to sever,
As was *his* last, be ever *ours*, the cry, "*Independence forever!*"

COMMITTEE OF ARRANGEMENTS.

ELIAS HAYWARD.
SAMUEL A. BATES.
JOSEPHUS SHAW.
ELISHA THAYER.
ASA T. PRATT.
JAMES T. STEVENS.
N. EUGENE HOLLIS.

MORNING.

The formal exercises connected with the centennial celebration at Braintree were preceded by the early ringing of bells and firing of guns, large and small, and by a very entertaining procession of "Antiques and Horribles."

At half past ten o'clock a procession was formed near the First Congregational Church, under the chief-marshalship of Cranmore N. Wallace, Esq., with the following aids: —

Joseph H. Mellus,	E. Watson Arnold,
George D. Willis,	Amasa S. Thayer,
Albert E. Avery,	Albert Hobart,
William A. Ross,	Albion C. Drinkwater,

N. R. Procter.

The formation of the procession was as follows: —

Platoon of Police, Horace Faxon, *Chief.*
Braintree Brass Band, Alonzo Bond, *Leader.*
Post 87, "Gen. Sylvanus Thayer," Grand Army of the Republic,
Edward L. Curtis, Commander; Henry A. Monk, Adjutant.
President of the day, Orator, and Poet.
Invited Guests and Committee of Arrangements in carriages.
Braintree Fire Department, John Cavanagh, *Chief Engineer.*
Butcher Boy Engine, No. 2, Geo. Sumner, *Foreman.*
Weymouth Drum Corps, Albert Whitmarsh, *Leader.*
Union Engine, No. 1, Thomas O. Sullivan, *Foreman.*
Wampatuck Hook and Ladder, Augustus F. Hannaford, *Foreman.*
Braintree Drum Corps.
Public Schools in carriages. Citizens in carriages and on foot.
Cavalcade.

The procession moved promptly at eleven A. M. through the following streets: Washington, School, Railroad, Elm, and Washington Streets to the South Village; thence through Taylor, Tremont, and Washington Streets to the Town Common, where at quarter past twelve P. M. the parade was

dismissed, and a bountiful collation partaken of in a mammoth tent on the Common.

On its march through Washington Street, nearly opposite the entrance to School, it passed the residence of the venerable Mrs. Mary White, who had completed her one hundredth year in the month of February before, and was then in the enjoyment of excellent health, and with hardly any perceptible impairment of her mental faculties.

AFTERNOON.

At half past one P. M. the officers of the day and invited guests entered the Town Hall, escorted by the chief marshal and aids, and took seats on the platform.

The exercises were then introduced by Elias Hayward, Esq., chairman of the Committee of Arrangements, as follows: —

Ladies and Gentlemen of Braintree: —

We are assembled this day to celebrate the one hundredth anniversary of our national independence. It is a good day, a glorious day for our Republic, a glad day for old Braintree; and as we engage in its festivities, in the song, the roar of cannon and the sound of trumpet, we will remember Him, the author of our signal prosperity as a nation and town during the past hundred years. But without further remarks I will introduce to you the president of the day, Asa French, Esq.

Mr. French spoke as follows: —

On the 10th of September, 1707, almost sixty-nine years before the Declaration, was established the First Church in what was then known as the "Middle Precinct," which comprised the present town of Braintree. The years which have elapsed since then have witnessed four different meeting-houses on the same spot. In the original building were held the town-meetings of the town during that most interesting period immediately preceding and covering the Revolution. Within its sacred walls were adopted resolutions which, in fervor of patriotism and boldness of expression, were unsurpassed anywhere, and its echoes rang to words of eloquence, such as the men of those days knew how to utter. A line of illustrious and godly ministers occupied the pulpit

of that church, whose precepts and example exerted a powerful influence for good, which was felt not only in their own day, but will remain so long as time endures.

In this connection I need only suggest the names of Weld and Niles and Storrs, whose joint pastorates extended over a period of more than one hundred and sixty years. There was a special fitness in selecting the successor of those noble men to participate in these exercises. The Rev. Thomas A. Emerson, minister of the First Parish in Braintree, will now conduct the devotional exercises of this occasion.

Rev. Mr. Emerson read appropriate selections from the Scriptures, and offered prayer.

The choir, under the direction of Mr. Marcus A. Perkins, then sang

"To thee, O country!"

After which the president spoke as follows: —

Mr. Chairman, Ladies and Gentlemen,
Fellow-Citizens of the old town of Braintree: —

The nation celebrates to-day the hundredth anniversary of its birth. From the Atlantic to the Pacific, from its northern borders to the Gulf, in every city and town and hamlet all over this broad land, go up the voices of thanksgiving and rejoicing as the country enters upon the second century of its existence. On this auspicious day, let us hope, sectional animosity, if there be any still lingering, and party strife will be laid aside, and while together we meditate upon the events of the past hundred years, we can all unite in the feeling of satisfaction and pride which such a contemplation produces.

We, fellow-citizens, are assembled to participate in the general rejoicing; and it was eminently fit and proper that, first of all, we should render thanks to Him who, through all the vicissitudes of our national life, has guarded and sustained us to the present hour. To Him be all the praise!

In the events which ushered in the Revolution, Massachusetts bore a conspicuous part. It was her statesmen who were the earliest to foresee what must be the result of the arbitrary and tyrannous acts of the mother-country; and after all peaceable means of redress had been exhausted, and their respectful petitions had been spurned with contempt, it was here that the first overt act of resistance was committed. She it was that furnished the leading spirits in the Congress that declared the independence of the colonies.

The voices of her orators were the most eloquent and potent in arousing the people to assert their rights, and in inspiring them with the courage and fortitude to defend them. On her soil was shed the

first blood in the cause of American liberty; and in the great struggle which ensued, no State contributed more lavishly of men and means to the common cause.

The commonwealth which gave to the country such statesmen and orators as Samuel Adams and John Adams, Hancock, Otis, and the elder Quincy, and which holds within its borders the historic battle-fields of Concord, Lexington, and Bunker Hill, may well exult on this day. If her children did not "celebrate it with thanksgiving, with festivity, with bonfires and illuminations," if on this centennial anniversary, of all others, we did not "shed tears, copious, gushing tears of exultation, of gratitude, and of joy," we should be recreant to the great trust committed to us by our fathers, and unworthy of the precious blessings which we have inherited from them. In every possible demonstration of rejoicing Massachusetts should be foremost on this day.

But while, as citizens of a common country and of our beloved commonwealth, we participate in the general rejoicing, there is a special purpose which brings us together here. It was only twenty years after the landing of the Pilgrims at Plymouth Rock that Braintree became a town.

Its first settlers were among the most influential men in the colony. In the events which preceded and accompanied the struggle for independence, its citizens were among the foremost; and I am told that the records of no town in the commonwealth were more full and complete during that most interesting period.

In the subsequent war of 1812, and in that terrible struggle for national existence in our own time, her sons fully sustained the ancient reputation of their native town.

In whatever was necessary to advance the general weal, she has borne her part most faithfully. And yet of the early history of this town, of the men who were famous in its councils, and of their deeds which contributed to its renown, we of this generation know comparatively little.

We have come to listen to that story, as yet untold. That it will be faithfully and instructively portrayed by our townsman, the orator of the occasion, I need not assure you.

And as, with gratitude and pride, we learn what our fathers accomplished, not only for us but for the country and the world, we shall receive new strength for the present, new hope and inspiration for the future.

A pleasant duty yet remains to me. At different periods of her history Braintree has been shorn of large pieces of her territory upon the north and south, which have been incorporated as independent towns, and in the course of events the children have outgrown the mother; yet she contemplates their prosperity to-day with a feeling

in which envy has no share. The staid matron also boasts a grandchild of tender years![1] As was fit and proper on this thanksgiving day, she extended a cordial invitation to all the family to assemble in the old homestead, and to unite with her in these festivities. Affectionately and cordially, as becomes dutiful children, they have responded, but have excused themselves by reason of festive gatherings at their own family boards. We regret their absence exceedingly, but in your name, I send to them all cordial salutations. In whatever of pride and satisfaction may result from a contemplation of the early history of the original town, we claim to be admitted, as we cheerfully admit them, to a full participation. And to those who, from near or far, have been drawn here to-day by affection for their birthplace, or by ancestral ties, I extend a hearty greeting. Welcome all! The old mother opens wide her doors to-day and welcomes home her wandering children. With high hopes and resolute purpose she crosses the threshold of the new century.

It is not perhaps known to all of you that the Declaration of Independence was not signed by the members of the Continental Congress until Aug. 2, although the signatures of the president and secretary were appended to it July 4, the resolution with which the instrument concluded having been adopted two days before. As soon as the document had received the signatures of the president and secretary, it was ordered that it be printed, and a copy sent to each State, and that it be proclaimed at the head of the army. July 17 the Executive Council, in Boston, passed an order that copies be sent to every town; that it should be read by the ministers from every pulpit, and by them transmitted to the town clerk, who was required to enter it at large upon the town records.

I hold in my hands the copy then made upon the Braintree records, in a clear, bold hand, by Ebenezer Thayer, the town clerk, who had been recently elected to that office as successor of Elisha Niles, deceased.

Methinks I see that sturdy town clerk, as, with hand in which there was not the slightest sign of trembling, and with a heart, we may be sure, which was a stranger to fear, he transcribed that immortal document. From the leading part which he took in public affairs at that time, we know that he was a worthy associate of those men who had pledged "their lives, their fortunes, and their sacred honor" in defence of liberty.

The president concluded by introducing Samuel A. Bates, Esq., the present town clerk, who read the Declaration from the original records.

[1] Holbrook, incorporated Feb. 29, 1872.

Following this was music by the Braintree Band. Hon. F. A. Hobart was then introduced as the orator of the day, and proceeded to pronounce his oration, at the close of which the choir sung the "Ode on Science," and a poem by Asa T. Pratt, Esq., followed.

The services, which had been throughout of a most interesting character, were concluded by the singing of "Old Hundred," in which the audience joined, and with the benediction pronounced by Rev. E. M. Taylor, of the Methodist Episcopal Church of Braintree. A fine display of fireworks on the Common, in the evening, attracted a large crowd, and brought to a close a remarkably busy and interesting day for old Braintree.

Numerous letters were received by the committee in response to invitations, all of which we should be glad to print did space permit. A few of them are appended.

LETTERS.

QUINCY, 22 June, 1876.

E. HAYWARD AND OTHERS, BRAINTREE:

Gentlemen, — I should be very happy to accept your friendly invitation to be present at your celebration of the 4th of July, were it not that I had been so hasty as to engage myself elsewhere. I have promised to address the citizens of Taunton on the same day.

Very truly yours,

CHARLES FRANCIS ADAMS.

HOUSE OF REPRESENTATIVES,
WASHINGTON, D. C., July 1, 1876.

DEAR SIRS, — I have received your esteemed favor inviting me to be present at the Centennial celebration at Braintree. It will not be possible for me to be with you on that occasion, which I am sure will

be a most interesting one. There is no town in the commonwealth which can celebrate that day with a more just pride in her history, or with a more hopeful prospect for the future, than Braintree. She gave to the cause of national independence some of its noblest defenders, whose names and deeds will not only be rehearsed by her sons, but will be on that day upon the lips of every patriot throughout the Republic. She has in every crisis of the nation been foremost among the supporters of its life and honor, and after having given two splendid daughters to the old commonwealth, she still remains one of the foremost, and is provided with all the conditions of a most prosperous future. And, my dear sirs, proud in being the son of such a town, and anxious to express most strongly my most earnest desire for her future success, I will say: "May her future success be equal to her past merits, and the spirit of 1776 and 1876 be the spirit of her sons through all coming centuries." Regretting that I cannot be with you, and appreciating your kind consideration, I am,

Yours truly,

CHARLES P. THOMPSON.

ELIAS HAYWARD, ESQ., AND OTHERS, *Committee.*

RANDOLPH, June 17, 1876.

DEAR SIR, — Your polite official and personal invitation to attend the Centennial celebration of old Braintree on the coming "Fourth" was duly received, and would be most gratefully accepted, had not Mother Braintree's second daughter, the "South Precinct," concluded at the youthful age of more than fourscore to "go alone" on the one hundredth birthday of National Independence, and with modest efforts in "procession, music, oration, decoration, and fireworks," strive to keep alive grateful memories of the fathers of our old town, who, in their well-remembered predictions of the future, fell far short of the blessings enjoyed by their descendants in the glorious land of our inheritance. Confident that, in the orations with which Braintree and her children are to be favored, much will be found to inspire to renewed effort in behalf of our whole country, the writer is equally sure that the occasion will bring to us stores of historic matter both profitable and interesting.

With best wishes for the success of your celebration, believe me,

Very respectfully, your obedient servant,

SETH TURNER.

RANDOLPH, June 30, 1876.

GENTLEMEN, — Your cordial invitation to be present at the Centennial celebration at Braintree, July 4, 1876, is received. Nothing would gratify my feelings more than to accept your complimentary invitation, but the fact that a celebration of like character comes off in "Ye Old South Precinct," renders my acceptance somewhat inconsistent. I regard with great respect and veneration the old town of Braintree and its people, and why should I not? having personally known most of the generation that last passed away, and many of those who now occupy their places; but more than all, I venerate it from the fact that my paternal ancestor as early as 1675 adopted Braintree as his home, and to the present time, a period of more than two hundred years, his descendants have remained upon the old homestead; and wherever one of the name is found in this country, he proudly hails old Braintree as the birthplace of his ancestor.

I congratulate our old mother on this Centennial occasion, that she enjoys so great prosperity, happy in all her surroundings; that she one hundred years ago contributed so largely to the independence of these United States, through the great ability and statesmanship of her distinguished sons. I congratulate her on the success of her two children, Quincy and Randolph; though comparatively young, being but little over fourscore years, permanently settled within her ancient domain, a sober, religious, and industrious people. May the descendants of the present generation of old Braintree, who, I doubt not, will celebrate the two hundredth anniversary of American Independence at the next centennial in 1976, find the old lady as healthy, wealthy, and wise as we find her to-day. One word for myself, in the language of another: —

> "I, though the humblest and homeliest one,
> Feel the natural pride of a dutiful son;
> And esteem it to-day the profoundest of joys
> That, not less than yourselves, *I am one of her boys.*"

Very respectfully your obedient servant,

BRADFORD L WALES

ELIAS HAYWARD,
JOSEPHUS SHAW,
SAMUEL A. BATES,
AND OTHERS, *Committee.*

WINCHESTER, MASS., June 22, 1876.

TO THE COMMITTEE OF THE TOWN OF BRAINTREE ON THE CENTENNIAL CELEBRATION, JULY 4, 1876:

Gentlemen, — It would afford me much pleasure to unite with you and the citizens of Braintree at the approaching celebration of the One Hundredth Anniversary of our National Independence.

Though not, strictly speaking, a native of Braintree, my ancestors, in several lines, have dwelt there from the settlement of New England till now. The names of Adams, Allen, Bass, Faxon, French, Hayden, Holbrook, Penniman, Thayer, and White, I recognize as of my early ancestry, and old Braintree — including Quincy and Randolph — as their home. The word *Braintree*, when I see it in print, never fails to awaken tender emotions in my breast. During six years or more, Braintree was my home. In the cemetery, in the "Iron Works District," now repose the mortal remains of my grandparents, my parents, and those of my much-beloved eldest son, my eldest sister also.

Braintree is therefore to me peculiarly honored and dear. I thank the committee for their kind invitation to be present on so interesting and cherished an occasion. But it will be utterly out of my power. During the last four years, I have been confined to my home, and most of the time to my chamber, by painful and incurable illness. I have been unable to visit the house of God, or to receive company, or to attend to any worldly business. I have resigned all my earthly cares to the hands of my wife and son, and am, in respect to business, a mere wreck. I am now seventy-five years and some months old; and though my pen is almost constantly employed, I am looking for a speedy departure from this world.

I trust the citizens of Braintree will have a good time. I must ask the committee to send me whatever may be printed on the subject, particularly the Address and Oration.

You know I take a lively interest in the early history of our country. The Proceedings of the 250th Anniversary of the Permanent Settlement of Weymouth, with the Historical Address, by Hon. Charles Francis Adams, Jr., were kindly sent to me by Mr. Adams, who had kindly consulted me on "Old Spain" some time previous, while preparing the Address.

I called on John Adams, his honored great-grandfather, in 1826, about a month before he died. He recognized our relationship. My father's mother was an Adams. Said he, "I have known your family these fourscore years." I received my name in remembrance of him.

With great respect, yours,

JOHN ADAMS VINTON.

God bless old Braintree!

MILTON, July, 1876.

ELIAS HAYWARD, ESQ., AND OTHERS, COMMITTEE:

Gentlemen, — Please accept my thanks for the invitation to your Centennial celebration, although other arrangements debar me from the pleasure of being present, which I the more regret for the reason that your ancient town has most intimately associated its name and renown with the annals of American Independence.

The President of the Convention, which in the earliest hour of the struggle, the 9th of September, 1774, adopted the memorable resolves written and reported by Joseph Warren, which bid defiance to the vengeance of Great Britain, and which on their approval a few days after, at the opening of the Continental Congress, were declared to be "*nothing short of a declaration of independency, without room for retreat*," was Joseph Palmer, of Braintree.

His name, and that of Col. Ebenezer Thayer, of Braintree, were associated also with that of Major-General Joseph Warren, as a committee to sound the note of alarm and remonstrance against the fortifications on Boston Neck.

At the time when Charles Carroll signed the Declaration of Independence, some one suggested at the moment that there was another person of that name, and that the act involved the peril of their lives, when he forthwith added "*of Carrollton.*"

Had such occasion existed, old Braintree, the birthplace of Hancock and John Adams, would have seen her name emblazoned with that of her illustrious sons upon the same imperishable record.

But local allusions must give place and converge to-day in the resplendent rays which reflect the centennial glories of the Republic. At this evening hour we may but repeat the words of John Adams, uttered at the time of the Declaration, its century of prophecy fulfilled.

"But the day is past." "The most memorable epoch in the history of America; to be celebrated by succeeding generations as the great anniversary festival, commemorated as the day of deliverance by solemn acts of devotion to Almighty God, from one end of the continent to the other, from this time forward forevermore."

In our offerings of gratitude on this centennial era, we may not forget our obligations to those from other lands, who, in the days of darkness and distress, so generously contributed of their treasures, and by their army and navy, and the valor of their sons, aided the patriot fathers in their achievements in the day of battle. Washington and Lafayette; the closing scenes of Yorktown in October, 1781; the final victory that twined double garlands around the banners of France and America.

France. — Amid the stern vicissitudes of her national history, this anniversary sends greeting to the hero of Magenta to-day, that forsaking the paths of empire by the sword of conquest, and clad in the panoply of a kindred faith, she marched onward to the surer triumphs of a nobler civilization.

Very respectfully,

NATH'L F. SAFFORD.

APPENDIX.

APPENDIX A.

In the appendix is matter culled mostly from the ancient records of Braintree. Where allusion is made in the address to what may be considered controverted points, I have thought it proper, in bottom notes and appendix, to give the authorities on which the statements were made.

F. A. H.

APPENDIX A. — NOTE 2.

POPULATION, 1875.

	Males.	Females.	Total.
Braintree	1,999	2,157	4,156
Quincy	4,598	4,557	9,155
Randolph	2,033	2,031	4,064
Holbrook,	862	864	1,726
			19,101

APPENDIX A. — NOTE 3.

VALUATION, 1875.

	Personal Property.	Real Estate.
Braintree	$732,550	$2,036,950
Quincy	1,736,475	5,577,550
Randolph	619,390	1,441,840
Holbrook	200,070	738,570
	$2,288,485	$9,794,910
		2,288,485
Total		$12,083,395

APPENDIX A. — NOTE 4.

The population of Braintree at different intervals since 1800 is thus exhibited: —

In 1800	1,285	In 1850	2,969
In 1810	1,351	In 1860	3,468
In 1820	1,466	In 1865	3,725
In 1830	1,758	In 1870	3,948
In 1840	2,168	In 1875	4,156

In 1870 the valuation was: —

Personal	$668,950
Real	$1,313,840

APPENDIX A. — NOTE 5.

From Massachusetts Industrial Statistics of 1875.

Products, etc.	Braintree	Randolph.	Quincy.	Holbrook.
Manufactures: —				
Number of establishments	43	140	116	33
Value of goods made	$1,724,306	$1,301,570	$2,137,047	$1,049,796
Value of stock used	$1,104,215	$800,198	$834,424	$707,135
Capital invested	$648,883	$207,631	$1,036,598	$229,000
Persons employed	929	851	1,421	285
Agriculture, including domestic manufactures	$101,222	$51,250	$128,160	$11,480

APPENDIX B. — NOTE 1.

The Rev. W. P. Lunt, in an appendix to his "Anniversary Sermons," quotes from Upham's "Life of Vane" the noble reply made by Vane when, after he had been condemned to death, he was told that by submission to the king his life might be saved. "If the king," said Vane, "does not think himself more concerned for his honor and word than I for my life, let him take it. Nay, I declare that I value my life less in a good cause than the king can do his promise. He is so sufficiently obliged to spare my life that it is fitter for him to do it than for me to seek it."

APPENDIX B. — NOTE 2.

NAME OF TOWN.

Just how the name of Braintree came to be adopted will probably never be known to the satisfaction of all; but for the sake of those who may be interested in the matter, I give the various suggestions that have been made by those who have examined the subject.

Mr. Lunt, on page 41 of his "Anniversary Sermons," says: "The name of the new town, Braintree, was doubtless derived from the Braintree company already mentioned, which in 1632 had begun to sit down here, and removed hence to Newtown, afterwards Cambridge. This company came from Braintree, in Essex County, England. The celebrated Mr. Hooker, who the next year came over and found them at Newtown, had been their minister before they left England. Among the names of that company, as given in the history of Cambridge, several occur that are at the present day familiar in this vicinity; and in order to account for the name of Braintree being given to this town, we may either adopt the suggestion that has been made by high authority, that this company remained here and did not go to Newtown, or if we think the historical evidence conclusive for their removal, we may suppose that several of them returned hither, when, a few years after, they of Newtown made complaint to the General Court for want of room, and when the great body of the company, together with their pastor, emigrated to Connecticut River, and laid the foundation of Hartford. It is certainly what we should expect, that some place among the new settlements should bear the name of a company that had for their minister so celebrated a man as Hooker; and what place more likely to receive the appellation than that which offered the first resting-place to these pilgrims after their arrival in New England?"

From the appendix to Mr. Lunt's sermons, page 66, I take this extract: "Hon. John Quincy Adams gives it as his opinion that the Braintree company, mentioned by Winthrop in 1632 as having begun to settle at Moun Wollaston, did *not* remove to Newtown, or at least remained, most of them, where they had begun to settle, and that it was at their solicitation that the name of Braintree, the place in England whence they came, was given to the town." To controvert these opinions, we have the high authority of Hon. C. F. Adams, who asks, "How came it (the name) to be adopted? A satisfactory answer to the question is not easy. The topic has been a good deal discussed by competent persons, but without leading to any positive result. On the one side, it has been maintained that out of the company of emigrants from the town of Braintree, in the county of Essex, England, who came under the direction of Mr. Hooker in the year 1632, and who began to settle at Mount Wollaston, a large portion remained, notwithstanding the order of the General Court to remove to Newtown, and from these might naturally have come the name of their former home; but this conjecture is in conflict with the evidence, for it is very certain that what

purports to have been the whole company did obey the order to remove to Newton (present Cambridge), and that the names of forty-five of them are preserved in the records of that place. Most of these people ultimately removed with Mr. Hooker to the Connecticut River, and founded the settlement of Hartford. From this circumstance it has been inferred by others that a few, unwilling to make so distant a removal, may have accepted allotments (just then freely made) of the lands at Mount Wollaston, and have come back here to settle. Here, again, there is no positive evidence to sustain this conjecture. The number of these stragglers could at best have been but small. They must have come, if at all, by the year 1635: but the allotment to the great majority of the settlers likely to determine the character of the town took place in 1638 and 1639. In the choice of a name, it seems reasonable to suppose that the will of the mass of the real inhabitants would be respected. It was from them, I think, the town must have got the name. It was mainly from them that the draft was subsequently made of the colony which removed at a later period from Braintree to found the town of Chelmsford. Now, Chelmsford is the name of the shire-town of Essex County in England. It is only eleven miles from Braintree, and is the place where Rev. Mr. Hooker had been settled. It seems to me, therefore, reasonable to suppose that the same influence which prevailed in naming the one town in 1640 prevailed in naming the other in 1655." In attempting to find the connection, Mr. Adams says, "It is just here that the proof completely fails. No such connection or identity has or can be now established. The first accounts appear the most reliable and sensible." Whitney's "Quincy," after reciting the act incorporating Braintree, says, "The name, according to all accounts, was given to it from a town of the same name in England." Whitney says, "This was the common practice with those who were engaged in the first settlement of the country."

An anecdote is told of the first minister of Boston, that when the Bostonians, who came from a town of that name in England, wrote home inviting their minister to join them, he first answered, "I will come, brethren, on condition the place is called Boston"; and it was so, nor is it at all to be wondered at. Their thoughts naturally turned back to the delightful land they had left forever, and it was but in consonance with the best feelings of the heart to wish to preserve, though it were but in name, some memories of the spot which was known to them as the scene of their childhood, the dwelling-place of their relatives, where stood the tombs and where rested the bones of their kindred and friends. This would seem to be sufficient reason why the Braintree company, "who by all accounts did sit down at Mount Wollaston," gave the name to the settlement, and being altogether the most conspicuous fact occurring in its history, it would be natural that it should make a permanent impression. Though the colony itself *may* all have left, the name remained to the locality, as did the name of Captain Wollaston after he left, and with much more reason.

Mr. Lunt, on page 17 of his sermons, says that Cotton Mather, in his account of Rev. Thomas Hooker, remarks that his "friends came over the

year before (he came) to prepare for his reception"; and we learn from Winthrop's journal "that Mr. Hooker arrived Sept. 4, 1633." They remained, therefore, at Mount Wollaston, before removal to Newtown, at most but a few months. This brings us close upon the year 1634. The preponderance of evidence shows that if some of the Braintree people did not remain, there were settlers at Wollaston who did, and these undoubtedly acquired the habit of speaking of the Braintree settlement. That the place was referred to as Braintree, after the general removal, seems to be evident from Whitney, page 31, which says, "Mr. Cotton observed in the matter of Mr. Wheelwright, the church gave way that he might be called to a new church to be gathered at Mount Wollaston, near Braintree." This date is supposed to be in 1636. Again, in a note to Hancock's sermons, on page 21, where reference is made to a letter concerning Mr. Wheelwright, we find this sentence, "Mr. Wheelwright was a noted preacher of the Congregational way, and so remained as long as he lived. He was a member of the Boston church, was desired by many to be their teacher with Messrs. Cotton and Wilson, but the church being so well supplied, they by vote, Oct. 30, 1636, allowed him to preach to some of their members removed to Braintree for the preparing of a church gathering there." Mrs. Hannah Adams, in her "History of New England," says, on page 58, "In 1637 Rev. John Wheelwright preached at Braintree, which was part of Boston." This would seem to be sufficient to establish the fact of a continuous name, after the Braintree colony first planted, if not a continuous settlement, and clearly accounts for the present name of the town.

APPENDIX B. — NOTE 3.

Mr. Adams, in his Town Hall Oration, on page 38, says, "This deed came into my possession with other family papers. How we came by it I know not, but I am sure it has been held for at least two generations." On the back of it are the words, "In the 17th reign of Charles 2d, Braintry Indian Deede given 1655 — August 10 — Take greate care of it." "My inference is that at a former time, when less value was attached in towns to old documents than is the case now, *this* was placed in the hands of John Adams for safe keeping. But I do not think he or his successors ever regarded it in any other light than as a trust, and now that this town has erected so noble a depository for it, I purpose to restore it, and after repairing and putting it in suitable frame, to cause it to be placed in the care of the officers of Braintree, for the benefit and for the edification of all future generations of the people of the three towns."

This deed is printed in Whitney's "Quincy."

APPENDIX B. — NOTE 4.

Six thousand acres of land "not to interfere with any grant already made" were granted to the inhabitants of Braintree by General Court in

October, 1666. This land not having been laid out June 13, 1713, a committee was appointed by the town of Braintree to find the land and lay it out. In 1717 this grant was confirmed to the town by the General Court. At length it was voted that all persons who paid town taxes in Braintree in the year 1715 should be deemed to have an interest in the aforesaid grant, and the land so granted was laid out, divided, and sold. This land constitutes the town of New Braintree, which was incorporated in 1751 and received its inhabitants from old Braintree, and is well known for a fine farming town. — *Vinton Memorial*, p. 49.

APPENDIX B. — NOTE 5.

The rise in exchange produced by the imprudent issues of paper-money in Massachusetts was idly attributed to decay in trade, and the colony was almost unanimously of opinion that trade could only be revived by an additional quantity of bank notes. A few saw the real evil and were for calling in the bills that were already abroad, but it was determined by the great majority that either by a private or public bank the province should be supplied with more money, or rather with more paper. The General Court at length resolved to place bills for fifty thousand pounds in the hands of trustees, who were to lend them with five per cent interest, with stipulation that one fifth of the principal should be paid annually. Still trade would not improve. Mr. Shute, who had just succeeded Mr. Dudly, attributed the fact to a scarcity of money, and recommended that some effective measures should be taken to make it more abundant. The *specific* was therefore doubled. But an additional issue of one hundred thousand pounds so greatly depreciated the value of the currency that the General Court were at last enabled to see the true cause of the difficulty, and the governor, too, when his salary came to be voted in the depreciated money according to its nominal amount, began to be somewhat sceptical of his policy. — *People's History of America*, p. 350.

APPENDIX B. — NOTE 6.

Whitney, on page 50 of his History, mentions the remains of a furnace bordering on Milton, built two hundred years ago, — 1830. The dam was still standing in Whitney's time, and cinders were to be found around it. Tradition carried it back prior to 1650. Mr. Adams, in his Town Hall Oration, on page 11 of his appendix, says, "There is a brook in Quincy which has ever borne the name of Furnace Brook, in one part of which remains visible to this day the form of a dam and a furnace, and where slugs of iron and cinders have been from time to time found imbedded in the soil. The place had been long abandoned when the development of the stone business in 1826 brought it once more into notice."

APPENDIX B. — NOTE 7.

Note to page 301, Vinton's Memorial, says Col. John Quincy, of Braintree, was born in 1639, "and was one of the most distinguished public men of that period. He was forty years representative of Braintree in the General Court, and many years in succession Speaker of the House. He was also member of Executive Council." It was for him the present town of Quincy was named when set off, the Hon. Richard Cranch recommending it.

APPENDIX C. — NOTE 1.

AN ANCIENT INDENTURE.

The following is a copy of an ancient indenture, preserved among the papers of the late Thomas Howard, Esq. : —

"This indenture witnesseth that Aaron Hayward son of Samuel Hayward and Mary Hayward of Braintree, in the County of Suffolk in the Province of Massachusetts Bay in New England, Hath put himself, and by these Presents doth voluntarily and of his own free will and accord, and with the free consent of his Mother Mary Hayward, testified her hand and seal hereunto set, Put and bind himself Apprentice to John Adams of Braintree aforesaid, Cordwainer, or his heirs to Learn his art, & with him or them after the manner of an apprentice to serve from the day of the date hereof, for and during the term of six years, four months, & sixteen dayes from thence next ensuing, to be compleated and ended. During all which term, the said apprentice his s^d^ Master or his Heirs faithfully shall serve, their secrets keep, and Lawful commands obey; He shall do no damage to his Master or his Heirs nor see it done of others, without Letting, or giving notice thereof to his Master, or his Heirs, he shall not wast s^d^ Masters or his Heirs goods, nor Lend them to any without Leave. He shall not commit fornication nor contract Matrimony within s^d^ Term; at Cards, Dice or any other unlawful Games he shall not play, whereby his said Master or his heirs may have damage. He shall not absent himself by day or by night from his Master or his Heirs service without their Leave nor hant Taverns, ale-houses, or Play houses, but in all things behave himself as a faithful apprentice, towards his Master and all his during said Term. In consideration whereof the said John Adams the said Master, for himself and his heirs doth hereby Covenant and Promise to teach and Instruct or cause to be taught and instructed the said apprentice, in the art trade or calling of a Cordwainer, which he now useth, by the best wayes or meanes he can, finding unto the said apprentice good and sufficient meat, drink, apparel with washing and Lodging, and all other necessaries both in health and sickness, during the said Term, likewise to Learne him to write and Cipher, and at the expiration of the said Term, to give unto the s^d^ apprentice two Good suits of apparrel, for all parts of

his body both woolen and Linnen, suitable for such an apprentice, and a seat of good working Geare. In testimony whereof the parties to these Presents, have hereunto interchangeably set their hands and seals, the twenty sixth day of April in the year of our Lord one thousand seven hundred and twenty-six, and in the twelveth year of his Majesties Reign, King George &:

Signed Sealed and delivered in Presence of

AARON HAYWARD.

JOSEPH KING.
BETHIAH ADAMS.

MARY HAYWARD."

Dea. John Adams, above named, was father of President John Adams.

E. A.

APPENDIX D. — NOTE 1.

I have thought it worth while to append the transactions of the town from 1640 to 1815 in a condensed form as they appear in the records.

1640 to 1644. Contains reference to school fund, to mill of Richard Right, "and a footway over the old bridge to meeting-house," and a restriction on the sale of houses and lands without consent of authorities.

1644. Orders sale of a part of the marsh for the "Elders use."

1650. Relating to "Townsmen of Braintree," concerning "Cattel" on the Common, given in text.

1653. Restricts strangers from locating in the town "without permission."

1656. "Common made free to all inhabitants."

1669. Town vote gives equal rights, by paying equal charges, to the grant of six thousand acres made by General Court in 1666.

1672. House and land "for an orchard" voted to "use of the ministry."

1673. About laying out the six thousand acres; parties to have 1,500 acres for survey.

1674. Vote regulating Mr. Fiske's salary at eighty pounds.

1674. Action taken about the "old mill," which had been burned.

1678. Vote to give schoolmaster thirty pounds a year and an allotment of land, "ordering that each child should carry to the school-master half a cord of wood beside the quarter money every year."

1679. Reference made to lands deeded by Wampatuck.

1682. Town votes Mr. Fiske ninety pounds.

1690. Mr. Fiske's salary goes back to eighty pounds.

1693. Town officers are five selectmen, two constables, five tithing-men, four surveyors of highways, eight viewers of fences. Town votes to authorize selectmen to "seat the meeting-house."

1695. Town votes to raise pastor's salary by contribution. Vote given in text.

1695. Town votes to "repair meeting-house and stop leak on south

side." Also, to settle in full with the school-master by paying him "ten pounds extra."

1696. Salary of representative fixed at six pounds per annum. "Ten shillings to be paid for looking after boys at meeting." The pastor, on having his salary fixed at ninety pounds, gives a receipt in full "from the begining of the world to this day."

1697. Selectmen authorized to permit "family pews in Meeting House."

1698. "Four Loving Friends" authorized to look after the lands claimed by Boston parties.

1703. Difficulty in arranging the minister's salary.

1704. Minister's salary fixed at ninety pounds, he "finding wood," and on this Mr. Fiske releases again "from the begining of the world."

1707. Vote to recognize the right of the congregation to worship God in the new meeting-house and other matters settled in "peace and satisfaction."

1708. Precinct lines established.

1710 Six pounds per annum allowed for the "Keeping of Bulls," and each boy attending winter school was required to bring "a load of wood."

1713. Town acts with reference to having the 6,000 acre grant reconfirmed, "if the time had lapsed."

1714. *Voted*, To sell land granted by "the Honorable Court," the same having been reconfirmed to the town.

1715. Committee appointed to report on laying out "6,000 acre grant."

1716. *Voted*, Not to sell 6,000 acre grant.

1718. A committee of seven chosen to determine proprietorship of 6,000 acre grant. Committee report that the grant "belongs to persons who were freeholders at the time."

1719. The report of committee on 6,000 acre grant was defeated. Vote passed not to sell or lease. This vote was reconsidered, and voted to sell, "proceeds to go to the town."

1720. Action on "Grant," but nothing decided. At later meeting, voted "half proceeds of the land go to the town use."

1721. As a "peacable settlement" the inhabitants paying charges in 1715 were to have property in the "Grant." Town takes its share of "Bills of Credit." This year the movement against the dam and forge for obstructing the Monatiquot commenced.

1723. Town forbids rebuilding of the dam.

1725. Vote to petition General Court for the "demolishment of dam."

1725. Town acts, with reference to leasing the "Common," in the negative.

1727. For the "more peaceful settlement" of the "Grant," *Voted*, "That the lands be divided between the two precincts" equally, each to dispose of its share.

1728. New precinct made by order of General Court. Town refuses to allow new precinct to have school part of the year, or to abate taxes in case the precinct maintain its own schools. Trouble from trespassers on Common with regard to stones. Town assented to prayer of new precinct for separation.

1730. Money voted to new precinct for school purposes.

1732. Committee appointed to protect fish in the river. *Voted*, That North and Middle Precinct should have two selectmen each, and South one.

1735. Petition to General Court for consideration for loss of 4,000 acres to Milton. More action for free passage of fish.

1736. Voted that town meetings be held half in North and Middle Precincts. Owner of dam refuses to sell; town votes to pull down dam and "defend in law." Voted three hundred pounds to owner.

1738 Price of stones per load fixed at twelve pence. Voted, pay constables five pounds per annum. Vote to divide Suffolk into two counties.

1753. Voted to divide the "town commons" by polls. Price of stones doubled to those carrying off the same.

1754. Committee appointed with power to lease "Commons."

1761. Town votes to license innholders.

1762. Lessees of "South Common" petition "to throw up lease."

1762. A committee was appointed, John Adams chairman, to consider the question of the "Commons." They report in favor of selling lands, and town votes to sell, and finally votes to ratify sales to "use of ministry." Subsequently, by vote, the "North Commons" were sold.

1765. Committee appointed on the Stamp Act. Report referred to in text.

1766. Town denies its obligations to compensate for "Late Riots.' Afterwards votes to approve "Compensation Bill."

1768. Passes patriotic resolutions, and votes to do without foreign articles and to join a convention of towns.

1773. Committee report resolutions on "Rights and Privileges."

1774. Town repudiates the charge of persecuting Tories, believing in the right of "private judgment." Report of the committee on correspondence adopted. Delegates appointed to Provincial Congress.

1775. Covenant of agreement reported.

RESOLUTIONS.

March 5, 1773. *Voted*, The committee appointed to take under consideration the pamphlet referred to, relative to our rights and privileges, etc., made report to the town as follows, viz: —

"1. That we apprehend the state of the rights of the colonists, and of this Province in particular, together with a list of the Infringements and violations of those rights as stated in the Pamphlet committed to us, are in general fairly represented, and that the town of Boston be hereby thanked for this instance of their extraordinary care of the publick welfare.

"2. That all taxations, by what name soever called, imposed upon us without our consent by any earthly power, are unconstitutional, oppressive, & tend to enslave us.

"3. That as our Fathers left their native country & Friends in order

that they & their Posterity might enjoy that civil and religious Liberty here which they could not enjoy there, we, their descendants, are determined by the grace of God that our consciences shall not accuse us with having acted unworthy such pious & venerable Heroes, and that we will by all lawful ways & means preserve at all events all our civil and religious rights and privileges.

"4. That by the divine constitution of things there is such a connection between civil and religious liberty that in whatsoever nation or government the one is crushed the other seldom, if ever, survives long after. Of this History furnishes abundant evidence.

"5. That all civil officers are or ought to be servants to the people and dependent upon them for their official support, and every instance to the contrary, from the Governor downwards, tends to crush and destroy civil liberty.

"6. That we bear true loyalty to our lawful King George the 3d and unfeigned affection to our brethren in Great Britain & Ireland to all our sister colonies, and so long as our mother Country protects us in our charter rights and privileges, so long will we by divine assistance exert our utmost to promote the welfare of the whole British Empire, which we earnestly pray may flourish uninterruptedly in the paths of righteousness till time shall be no more.

"7. That Mr. Thayer, our Representative, be directed, & he hereby is directed, to urge his utmost endeavors that a Day of Fasting & Prayer be appointed throughout the Province for humbling ourselves before God in this day of darkness, and imploring divine direction & assistance.

"8. That an attested Copy of the Town's proceedings in this matter be transmitted as soon as may be by the Town Clerk to the Boston Committee.

"All which is humbly submitted by the Town's Committee & humble servants,

"JOSEPH PALMER.
BENJ. BEALE.
JONATHAN WILD."

Jan. 23, 1775. *Voted*, That a committee of seven take under consideration the resolve of the Congress respecting encouragement of the militia.

Then, Deacon Palmer, Mr. J. P. Adams, Mr. Edmund Soper, Capt. Hayden, Mr. Sawen, Capt. Penniman, and Mr. Azariah Faxon were appointed a committee for that purpose. Said committee offered their report to the town as follows: —

That, whereas much time is generally spent by the militia of this town in perfecting themselves in necessary military exercises, many of whom cannot well afford it, and it being wisdom at all times, especially at this, to put ourselves into a good state of defence, and being desirous to encourage a military spirit in the most equitable manner, *do Vote*, That from and after the last day of this month until the last day of March next, every person in the militia who shall attend said exercises shall be paid out of the town treasury for every half-day's attendance. *Provided*, Such person shall be

paid for no more than one half day in a week, and provided, also, that the captain and clerk of each and every military company do certify to the selectmen for the time being that such person has faithfully attended his duty at said exercises from three o'clock to six o'clock in the afternoon of such days at which hours the roll shall be called, and no person paid who has not attended and answered to both calls on each and every such day, and the parents, masters, or guardians of such as are under age shall be paid for such minors; and provided, also, that all such as may not be sufficiently equipt with arms and ammunition in the judgment of the field officers shall have his said wages laid out for such equipment, and such as are sufficiently equipt shall receive their said wages in money when the said treasury is in cash.

Voted, That the town allow the militia that attend exercises agreeable to the above report one shilling for each and every half-day.

March 13, 1775. *Voted*, A committee consisting of nine be raised to consider what encouragement may be proper to be given to such as may enlist and form themselves into companies of minute-men.

Then. John Adams, Esquire, Edmund Billings, John Hall, Jr., Colonel Thayer, Edward Soper, John Vinton, Lieut. Joshua Haywood, Jona. Bass, and Capt. Penniman were chosen a committee for that purpose.

March 15, 1775. The committee appointed the sixth of March, inst., to prepare a covenant agreeable to the association of the Continental Congress, to be adopted by this town, offered the same to the town, as follows, viz.: — . . . . . .

1. That we will not import from Great Britain or Ireland or from any other place any such goods, wares, or merchandise as shall have been imported from Great Britain or Ireland nor will we from this Day import any East India [tea?] from any part of the world nor any molasses, syrups, panaly, coffee or peimento from the British Plantations or Dominions or wines from Madeira or the Western Islands or foreign indigo.

2. That we will neither employ or purchase any slave imported since the first day of December last; and will wholly discontinue the slave trade and will neither be concerned in it ourselves nor will we hire our vessels nor sell our commodities or manufactures to those who are concerned in it.

3. As a non-consumption agreement strictly adhered to will be an effectual security for the observation of the non-importation, we as above, solemnly agree and associate that from this day we will not purchase or use any East India tea whatever; nor will we nor any person by or under us, purchase or use any of those goods, wares or merchandise we have agreed not to import which we shall know or have any cause to suspect were imported since the first day of December last except such as come under the rules and directions of the tenth article of the association of the Continental Congress.

. . . . . .

The foregoing association being determined upon by the town of Braintree, very unanimously, at a full meeting of the inhabitants, March 15, 1775, was ordered to be recorded in the town book, and that every house-

holder within said town be supplied with a printed copy thereof by Elisha Niles, town clerk.

The committee appointed to consider relating to minute-men offered their report as follows: "The committee, etc., report as their opinion that it is proper for this town to make provision for three companies of minute-men, each to consist of Forty-one men including officers, one company to be raised in each Precinct & that each man in these companies be allowed by the Town one shilling and four pence per day for one day in every week during the pleasure of the Town: Provided that he shall attend the exercises under arms from two to six o'clock and the clerk of the company & the captain shall certify that he was present at the calling of the roll at two o'clock & at six o'clock in the afternoon of the exercising days: and upon this condition also that he shall be completely provided with arms & ammunition according to the recommendations of the Provincial Congress. Signed by order of the Committee, John Adams, Chairman."

Voted, That the Selectmen in the several precincts in this Town be desired & directed to supply the officers of the minute-men in their respective precincts with money to pay off said men day by day: And in case there shall be no publick monies which may without prejudice be applied to said purpose, that they borrow money on the Town's credit to effect it.

March 11, 1776. *Voted*, To choose a committee of safety to take under their inspection & care the publick affairs relative to the unhappy struggle & war we are involved in, agreeable to the resolves of the Genl. Courts, said Committee to consist of nine and to serve the Town without any demands therefor.

March 25, 1776. *Voted*, That Col. Joseph Palmer, Sam^{l}. Niles, Esq^{r}. & Thos. Penniman Esq^{r}. be a Committee to engage some suitable Gentleman to deliver at our meeting for the choice of a Representative in May next a Political Discourse relative to our national rights, civil & religious.

June 5, 1776. *Voted*, That Dea^{n}. Daniel Arnold, Samuel Niles Esq^{r}. & Thomas Penniman be a Committee to return the thanks of this Town to Rev^{d}. Wm. Anthony Wiburt for the suitable discourse delivered by him at our meeting in May last.

July 15, 1776. *Voted*, To give to each non-commission officer & soldier that shall inlist in the present expedition to Canada, six pounds, six shillings & eight pence in addition to the bounty allowed by the Court, to be paid to them on their receiving orders to march out of this Colony.

Aug. 19, 1776. *Voted*, That one hundred & Twenty-six pounds, thirteen shillings & fourpence be assessed on the Polls & Rateable Estates within said Town for the purpose hereafter mentioned.

Voted, To reimburse the money to those persons that imbursted it to forward the troops on the present expedition to Canada for the north & middle precincts in said Town.

Voted, That the south precinct be allowed $\frac{6}{19}$ out of the above sum which is equal to forty pounds, for the use & expence of hireing men to go on the aforesaid expedition to Canada, out of the said south precinct in said town.

Voted, That the Selectmen be a Committee to settle with those persons that have imburseted the moneys to pay the Troops aforesaid.

Voted, To raise a Committee to procure the first Levy of every twenty-fifth man in this town, agreeable to a Resolve of the General Court, when called for, upon the Reasonablest Tearms they can & lay their acct. before the Town.

Voted, that this committee consist of three, vlz: Capt. Edmond Billing, Deacon James Penniman & Decn. Peter Thayer.

Voted, to exempt those persons from their Poll Tax that are in the Contenantel army that marched out of this town before the first day of June last.

Sept. 23, 1776. *Voted*, that each soldier that shall engage to go to New York in Complyance with the Requisition of the Continantel Congress shall have six pounds per month, including what is allowed by the Congress during the time of his being in the service.

Voted, to advance to each soldier that shall engage as above Two Pounds, to be paid him previous to his marching.

Note. — At this point in the records the Declaration of Independence is written out in full.

May 22, 1777. *Voted*, To allow those persons that was in the Continental Army last May and marched out of New England, who are not engaged in said Army at this time, the sum of Ten Pounds for the sufferings the last year, provided they will now engage in said Continental Army for three years.

Sept. 8, 1777. *Voted*, That the Town now raise another Committee to use their utmost endeavors in this Town or elsewhere to procure a sufficient number of men to make up their quota for the Continental Army, if possible, and likewise to indemnify Colo. Ebenezer Thayer, Junr., from any Time that may be laid on him in omiting to draft the men agreeable to a Resolve passed the 15th day of August last past. The aforegoing vote being read several times in the Town meeting was accepted.

Voted, The aforesaid Committee consist of six men. Then. Deacn. Ebenezer Adams, Messrs. Joseph Baxter, William Penniman, Capn. Silas Wild, Majr. Seth Turner, & Lieut. Ephraim Thayer be a Committee for the aforesaid purpose.

Voted, To supply the families of those persons belonging to this Town who shall enlist into the Continental Army with necessarys of Life at the stipulated price during the Time they are in actual service.

Voted, The Selectmen furnish the said Committee with money to hire the men.

Dec. 22, 1777. *Voted*, That the men that shall be called for from this Town for the future for a Reinforcement for the Army & for Guards shall be paid by the Town a Bounty that shall encourage them to inlist, and that there be a Committee appointed to procure the men whenever there may be orders for any.

March 10, 1778. *Voted*, The Selectmen provide for the families of those in the Continental Army, & also settle with the Committee who was appointed for that purpose.

March 20, 1773. *Voted*, To pay the men that marchd with Capt. Penniman last fall as a Reinforcement for the northern Army from the Time they marched to the last day of November, provided they were in the service at that time.

Voted, To supply the families of those in the Continental Army, agreeable to a Resolve of the General Court.

June 22, 1778. *Voted*, To make up the subaltern's wages equal to a Private Soldier.

Voted, To pay each soldier from the time they march to the time they gitt home, allowing them a day's pay for every twenty miles' travel they shall be from home when they leave the service or are discharged.

Voted, To consider those Persons that was from this Town in the Continental service in the year 1776 who marchd out of this State, & that there be a Committee chosen to take the matter into consideration & to report to the Town at their next annual meeting of what sum those persons are worthy off for their sufferings. Then, Colo. Thayer, Maj. Penniman, Captn. French, Captn. Arnold, & Captn. Sawin, was chosen a Committee for that purpose.

Voted, To allow those persons that was in the Continental Army from this Town in the year 1776, who are now in sd army, that engaged for before the twenty-second day of May, 1777, ten pounds being the same sum that was voted to those that engaged after said 22d day of May.

June 5, 1780. Then, it was moved and seconded that the Town should choose a Delegate to meet in convention on Wednesday next for the purpose of compleating the Constitution or Form of Government.

Voted, To choose a delegate by written vote.

Then, the Honble. Joseph Palmer, Esqr., was chosen for that purpose.

June 27, 1780. The Familys of such men as shall engage for the Term of six months shall be suppyd by the selectmen with corn, wood or such other articles as they stand in need off, which is to be charged & Reducted from the wages of that Person, which is to be paid him in corn upon his returning home.

June 30, 1780. The Committee reported that they had inlisted thirty-one men, & that there was a prospect of inlisting the other 5 men which is wanting to compleat the first 36 men called for, & likewise a part or all of the nine men required by the aforesaid Resolve of June 23d. General Palmer generously made the same offer to the nine men as he did to the 36 men, — that was thirty dollars each, for which the thanks of the Town was again voted him.

July 17, 1780. The Town being assembled again, the Committee reported a proposal that was agreed to & signed by a number of men, which was as follows, viz. : We, whose names are hereunto subscribed, agree to go into the publick service for Three months, upon the following conditions, provided the Town agree thereto, viz. : We to receive Five hundred Dollars Currency in hand, half a bushel of corn per Day, or the value thereof in current money at six months from the date hereof, & also Five hundred Dollars more on our return, provided we serve the sd three months, or in proportion to the Time of service, the said last 500 Dollars to be increased or

diminished, according as Depreciation or Appreciation shall take place. Witness our hands this 17th day of July, 1780. N. B. We to receive the State's pay & mileage, to be paid as usual for travel home.

The Town by a large majority voted to agree to the above proposals.

Voted, the Selectmen supply the familys of such soldiers who are now gone & going into the Publick service, with money as they may want for the support of their families.

Voted, such Persons as will lend the Town money may receive Receipts therefor from the Selectmen, which receipts shall answer for Taxes on the next town tax.

Sept. 4, 1780. The Freeholders and other inhabitants of the Town of Braintree qualified to vote in the choice of a Governor, Lt. Governor, Council and senators, being assembled at the meeting house in the middle precinct in said Town agreeable to the Resolves of the convention June 16, 1780, Proceeded to bring in their votes which are as follows, viz: —

For Governor.

Hon. John Hancock, Esqr.	95
Hon. James Bowdoin, Esqr.	11

For Lt. Governor.

Hon. James Warren, Esq.	80
Hon. Joseph Palmer, Esq.	1
Hon. James Bowdoin, Esq.	1
Hon. Samuel Adams, Esq.	1

For Council and Senators.

Hon. Thomas Cushing, Esqr.	45
Hon. Jabez Fisher, Esqr.	65
Hon. Samuel Niles, Esqr.	39
Hon. Cotton Tufts, Esqr.	36
Hon. Caleb Davis, Esqr.	36
Hon. John Lowel, Esq.	35
Hon. Benja. White, Esqr.	34
Hon. Joseph Palmer, Esqr.	25
Hon. James Bowdoin, Esqr.	27
Hon. Increase Sumner, Esqr.	10
Hon. Jeremiah Powel, Esqr.	17
Hon. John Pitts, Esqr.	9
Hon. Richard Cranch, Esqr.	7
Hon. Solomon Lovel, Esqr.	4
Hon. Benja. Austin, Esqr.	6
Hon. Norton Quincy, Esqr.	2
Hon. William Cooper, Esqr.	2

April 2, 1781. The Freeholders and other inhabitants of the Town of Braintree qualified to vote in the choice of a Governor, Lieut. Governor, Councillors and Senators, agreeable to the Constitution of the Commonwealth of Massachusetts, being by a Legal warrant for that Purpose assembled at the meeting House in the middle Precinct in said Town, Proceeded to bring in their votes which are as followeth, viz: —

Votes for Governor.

His Excellency John Hancock	35
The Hon. James Bowdoin	27

For Lieut. Governor.

The Hon. Thomas Cushing	25
The Hon. Benjn. Lincoln	14
Collo. Azor Orrin	5
The Hon. James Warren	4

For Councillors and Senators.

The Hon. Samuel Niles	37
The Hon. Jabez Fisher	46
Cotton Tufts, Esqr.	37
Caleb Davis, Esqr.	37
The Hon. Samuel Adams	34
The Hon. John Pitts	30
The Hon. Joseph Palmer	17
The Hon. Jeremiah Powel	14
The Hon. Increase Sumner	15
John Lowel, Esqr.	12
Richard Cranch, Esqr.	9
The Hon. Benjn. Lincoln	7
Ebenzr. Wales, Esqr.	3

April 2, 1781. Then, Captn. Joseph Baxter, one of the Town Committee to hire soldiers for the Continental Army, reported to the town that one

John Williams had engaged as a soldier to serve in the army for three years, or during the War, and that he had engaged to serve for the Town of Boston, to be reckoned one of their quota of men for the army, and that said John Williams did by Law belong to the Town of Braintree, and that he, the said Joseph, in behalf of the Town of Braintree, laid in his clame for the Priviledge of said Williams that he should answer as a soldier for the Town of Braintree, and was opposed by the Committee of the Town of Boston, and by said Comm. was drove to every extremity to prove the justice of his clame to said Williams, but finally obtained him. Then, the Committee of Boston Requested of said Baxter fifteen guinies, which they had given sd John Williams as a bounty. Said Baxter reports that he denyed complying with said Request, but told the Committee that he wanted to lay the afare before his Town to act upon as they should think Proper, said Baxter desiring to Know the minds of the minds of the Town upon that afare. The Vote was Put whether the Town would order that the said Boston Committee should have their Fifteen Guinies Refunded back to them by the Town of Braintree, and passed in the negative.

Sept. 10, 1781. *Voted*, That the sum of Four Hundred Pounds be assessed upon the Polls and Estates within this Town for the Purpose of procuring the Town's quota of Beef required for the army.

April 1, 1782. The Freeholders and other Inhabitants of the Town of Braintree, qualified agreeable to the Constitution of this Commonwealth of Massachusetts to vote in the choice of Governor, Lieut. Governor, Councillors, & Senators, being by a Legal Warrant for that purpose assembled at the Meeting House in the Middle Precinct in said Town, Proceeded to Bring in their Votes, which are as followeth, viz.: —

Votes for Governor.

His Excellency John Hancock	47
The Hon. James Bowdoin	47

For Lieut. Governor.

The Hon. Thomas Cushing	20
The Hon. Joseph Palmer	24

For Councillors & Senators.

The Hon. Samuel Niles	20
The Hon. Jabez Fisher	23
The Hon. Cotton Tufts	23
The Hon. Jeremh. Powel	9
The Hon. John Pitts	9
The Hon. Samuel Adams	15
The Hon. Increase Sumner	12
Samuel Austin, Esqr.	12
Thomas Penniman, Esqr.	14

1808. Town votes to pay those who inlist under President's call for one hundred thousand.

1814. Town votes to pay soldiers in actual service.

APPENDIX D. — PART II. — NOTE 1.

1783. Town appoints Committee upon the Act of the General Court, regulating the time "included in the Lord's Day."

1784. Selectmen authorized to make the "Best Market of the certificate money of the town in their hands."

1786. Committee appointed to prepare instructions for Representative, and Report, articles as given in text. Same year an Alms House is projected.

1787. Another Committee of Instruction to Representative Appointed, and then Reported in Public Print, as follows (a Copy of which was served upon Representative):

Sept. 25, 1786.

To Colo. Ebenezer Thayer:

Sir, — This Town having made Choice of you to represent them in the Great and General Court this present year, apprehend it their indispensable Duty as well as undoubted right to instruct you relative to some very important matters which ought to be so far a rule of your political conduct, as we have but just immerg[d] from the horrors of a most tedious and unnatural war and taken Rank among the Royal Powers of the World, or ever had entered the possession of that darling freedom which cost us almost everything that was dear. The Clouds are gathering over our heads pregnant with the most gloomy aspect. We abhor and detest violent measures. To fly to clubs or arms, to divert the impending ruin the consequences of which would render us Easy Victims to Foreign and inveterate foes, No as Loyal Subjects & Citizens inflamed with true Patriotism we feel ourselves cheerfully willing to lend our aid at all times in Supporting the dignity of Government but inasmuch as there are numerous Grievances or intolerable Burthens by some means or other lying on the good subjects of this republic Our eyes under Heaven, are upon the Legislature of this Commonwealth and their names will shine Brighter in the American Annals by preserving the invaluable Liberties of their own People than if they were to carry the Terror of their arms as far as Gibraltar. We therefore under these considerations do instruct you that in the next session you give your close attention and use your utmost Efforts that the following grievances and unnecessary Burthens be redressed, viz: —

First — that the Public Salarys of this Commonwealth be reduced in an Equitable manner. We feel ourselves willing that every Public officer should receive a Quantum Meruit but not an Extravagant Salary and also that the number of Salary men be reduced.

2[dly] — That the Court of Common Pleas and the General Sessions of the Peace be removed in perpetuam rei memoriam.

3[dly] — That the money raised by Impost and Excise be appropriated to pay our Foreign Debt.

4[thly]: We are of opinion that there are unreasonable Grants made to some of the officers of Government.

5[thly] — We object against the mode adopted for Collecting and paying the Last Tax.

6[thly]: We humbly request that there may be such Laws compil[d] as may crush or at least put proper check or restraint on that order of Gentlemen denominated Lawyers, the constitution of whose modern Conduct appears to us to tend rather to the destruction than the preservation of this Commonwealth.

7thly. That the General Court be removed from Boston.

8thly — That Real and Personal Estate be a Tender for all debts when calld for provided the Interest be punctually paid.

9thly. That certain premiums be granted to encourage our own Manufactures.

10thly — That if the above grievances cannot be redressd without a revision of Constitution, in that case for that to take place.

11thly — It is our earnest Request that every Town Clerk by a Register of Deeds for the same Town.

The foregoing instructions were Read this day in Town meeting and the Town then Voted that their Clerk should serve their Representative with a Copie of the same and that he record them in the Town Book and that they be Published in the Publick Print.

1789. Voted to employ a school-master to "teach English as well as Latin."

1790. Agents appointed to oppose division of the town.

1791. Town authorizes a committee to examine accounts of a town officer, and they report "a falling short." Treasurer is authorized to sell continental money "for what it will fetch."

1792. Committee chosen to make full settlement with "the town of Quincy" and to oppose "division of the South Precinct."

1793. Voted to stop distillation of "rye into spirits."

1793. First town meeting held after incorporation of Randolph.

1794. Votes to be reannexed to Suffolk County.

1795. Town refuses again to send representative to General Court.

APPENDIX D. — NOTE 2.

Whitney, page 45, says, "Capt. Vinton's company, in the Revolutionary struggle, was marched to Cambridge for the defence of the place. This company afterwards went to New York, but many of its members died through fatigue."

Vinton Memorial, page 59, states that John Vinton "commanded a company of minute-men" who marched from Braintree, belonging to the regiment of Col. Benjamin Lincoln, afterwards General (Lincoln), upon the "Lexington Alarm." — *Mass. Archiv s.*

Vinton Memorial, page 77, says of Stephen Penniman, "He was captain of a company of militia, called to Dorchester Heights in March, 1776."

Vinton Memorial, page 55, gives an account of Col. Seth Turner, who removed to Braintree, South Precinct, about 1751. "He was," says Vinton, "a true patriot, and was much in his country's service. He served in the old French war, and was at the taking of Quebec in 1761. He also served in the war of the Revolution. The 'Turner Genealogy' says he served through that war, but the proof is not found in the Massachusetts archives. Very few men served through that war. It appears, however, from the archives, that a company of sixty men, all from Braintree,

enlisted under his orders in the beginning of May, 1775, and served eight months. This was one of two companies that went from the town of Braintree at the same time, — a fact highly creditable to that ancient and most respectable town."

APPENDIX D. — NOTE 3.

Charles Francis Adams, in his Town Hall Oration, says of Braintree's public men, "She has had many not unknown beyond her borders, — many not prized less because of virtues known only within them, — learned and faithful pastors, eminent lawyers, liberal merchants, honest statesmen, brave and accomplished soldiers." Whitney gives a list of eighty graduates of Harvard College. Hancock finds "John Bass" a "great mathematical genius." Arthur St. Clair, "distinguished general of the Revolution," resident 1763. Richard Cranch, from England, came to Braintree 1750; died here, "distinguished for piety," etc., Judge of Suffolk Common Pleas. Wm. Cranch, Chief Justice District Court of Columbia, and an honest patriot. Thos. Phillips, eminent physician, etc., etc.

APPENDIX D. — NOTE 4.

MINISTERS OF BRAINTREE. — FIRST, SECOND, AND THIRD PRECINCTS.

Wm. Thompson, ordained	1639
Henry Flint, teacher	1640
Moses Fiske, settled	1672
Joseph Marsh, ordained	1709
John Hancock, ordained	1726
Lemuel Briant, ordained	1745
Antony Wibird	1755

and was minister when the town was divided.

First Congregational Church of Braintree was organized 1707.

Hugh Adams	was ordained	1707
Samuel Niles	"	1711
Ezra Weld	"	1762
Sylvester Sage	"	1807
R. S. Storrs	"	1811
Edward A. Park	"	1831

APPENDIX D.

CONDITIONS OF THE SEXTON.

Voted, That the Intermission on the Lord's day be the same as the last year, and the Following was Voted as the Conditions: The Sexon shall be

obliged to comply with the ensuing year, viz., Take good care of the House; sweep it once every month, especially the first week after each Town meeting; shovell the snow from the doors and horse blocks to the steps of the Doors; ring the Bell on Lords day, public town meeting, and Lecture day; Toll the Bell at Funerals, and carry the burying cloth to the house where the Funeral is to be from; and clean the snow out of the garret and dust the seats and pews, &c. Provided the person who undertakes the Business shall not comply with the above, he shall not be entitled to more for his services than the Town shall vote him next March. The office of Sexon was then put up for the lowest bidder. Capt. Jonathan Thayer bid it of at Ten Dollars, upon the above conditions.

APPENDIX D. — NOTE 5.

From "South Braintree Breeze."

REMINISCENCES OF THE WAR OF 1812.

Dear Editor, — Thinking the following incident would not be uninteresting to some of your readers, I present it as a reminiscence of an eventful Sabbath in my boyhood: —

About half a century ago, before the affairs of our country were in their present prosperous and settled condition, our quiet town was thrown into a panic of excitement by the announcement that the British had entered the harbor at Cohasset, I think, or somewhere thereabouts.

The announcement was made by Col. Clarke, of Randolph, who, with warlike mien and hurried gesticulation, entered Dr. Storrs's church during service, and cried out, "Our country is invaded! Our country is invaded!" and issued the order that preparations should be at once made to meet and drive back the enemy. This outcry caused the utmost consternation to prevail, — the women expressing fear and anxiety, the men assuming a brave, determined attitude, but all uniting in that innate sentiment of patriotism and love of country which enabled the wife to give up her husband, the mother her child, the maid her lover, to aid in the protection of their rights and the promotion of freedom.

Braintree had a well-trained military company under the command of Capt. Ralph Arnold, and in obedience to orders, appeared armed and equipped on the green near the old town-house. Provisions suitable for camp life, and in quantities sufficient to last a week or more, were supplied from a store in the neighborhood. Everything being in readiness, the troops commenced their march, taking a northerly route. Upon reaching Ferry Point Bridge, they were commanded to halt by the tollman. The captain, being somewhat incensed at the interruption, said, "I have come out to repulse the enemy, and since you are the first that I have met, I shall order you to retreat," which the tollman did with much precipitancy, and the company resumed its march without further ado. Arriving at the scene of action, what was their disappointment at seeing the enemy sailing out of

the harbor, after setting fire to a ship and committing several other devastations!

When the excitement had susided, they found that the women had been busy making lint from every available piece of linen, and the men other preparations, in anticipation of a fierce struggle. Leaving some of our company with the Randolph riflemen to guard the coast for a few days, the remainder returned home the same night, much fatigued, yet thankful that a day commenced so ominously should end so peacefully.

B.

APPENDIX D. — NOTE 6.

Vinton, page 194, says of B. V. French, "The idea of a cemetery in the vicinity of Boston like *Pere La Chaise* at Paris, originated with Mr. French. He examined the grounds, and in connection with Mr. Brimmer, the owner, laid the plan which resulted in Mount Auburn Cemetery. It was at his suggestion, moreover, that the old burying-ground at Braintree, which was formerly a disgrace to the town, was extended by the addition of more land, and fitted up with its present graceful appointments.

APPENDIX D. — NOTE 7.

COPY OF WARRANT.

Jan'y 3, 1790. The following is a Copy of Warrants as Returnd.

Suffolk ss. To either of the Constables of the Town of Braintree, in said

[SEAL.] County — Greeting

You are in the name of the Commonwealth of Massachusetts Directed to warn and give Notice unto David Smith, Labourer, Ruth Smith, widow, Joshua Briggs, Increase Bates, Jonathan Dammon, Jonathan Derbe, Samuel Hunt, Joseph Peaks, Ammon White, Captn. Shubiel Cook of Braintree in the county of Suffolk, Laborours or Transant Persons, who have Lately come into this Town for the purpose of abiding therein not having obtained the Town's Consent therefor, that you and each of you whose names are above written, depart the Limits thereof with their children and all others under their cair or Command within fifteen days and of this Precept and your doings thereon, you are to make Return unto the office of the Clerk of this Town within twenty days next coming that further Proceedings may be had in the Premises as the Law directs. Given under our hands and seals this twenty fourth day of December one Thousand seven hundred eighty-nine.

STEPHEN PENNIMAN,
JOHN HALL,
JOSEPH WHITE JUNR,
} *Selectmen.*

Suffolk ss. Braintree January 1st 1790.

In obedience to this precept I have warned and given notice to the within named Persons to depart the Limits of said Town as within directed.

JAMES HOLBROOK, *Constable.*

A True Copy,

Attest, EBEN'R THAYER Jr., *Town Clerk.*

JAN. 4, 1870.